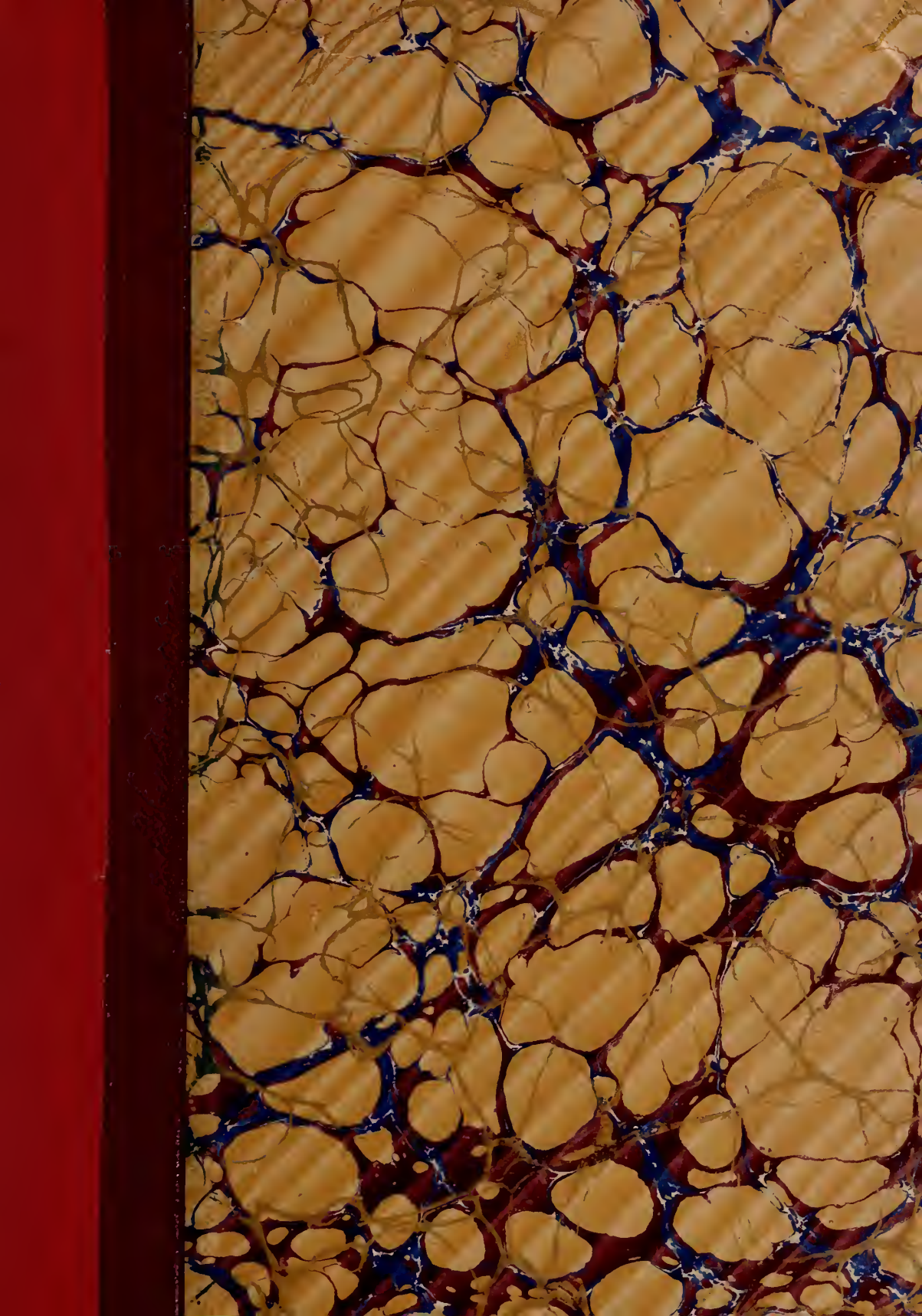


SCC
9365
v.29-30

Digitized by the Internet Archive
in 2015

https://archive.org/details/womanswork3010pres

WOMAN'S WORK

PUBLISHED MONTHLY

BY THE

WOMAN'S FOREIGN MISSIONARY SOCIETIES
OF THE PRESBYTERIAN CHURCH

VOLUME XXX—1915

PRESBYTERIAN BUILDING, 156 FIFTH AVENUE
NEW YORK

Index follows page 288

Girls of Bethlehem.—"And thou, Bethlehem, in the land of Juda, art not the least among the princes of Juda; for out of thee shall come a Governor that shall rule my people Israel."

Copyright, Underwood & Underwood.

PAGE

Africa—Missionaries in 195
Notes on 74, 98, 122, 170, 194, 242, 265
Letters from 113, 282
Paragraph 274
Articles: The West Africa Mission and the War, 195; Innocent Sufferers, 197; How the African Church Learned to Walk, 199; The Leper Colony, 202; Ways and Wants of the River Fang, 203; From Efulen, 207; Mejo's Faith, 208.

Annual Meetings 20, 139, 140, 141, 142, 164

Assembly's Board Minute 164

Auxiliaries and Clubs 187

Book Notices:
The Friendly Stars, 42; *Christian Citizenship for Girls*, 45; *Tourist Guide*, 69; *World Outlook*, 69; *A Modern Pioneer in Korea*, 180; *Mission Accounting*, 180; *How to Use the King's Highway*, 236; *Roman Catholicism Analyzed*, 260; *Christianity and International Peace*, 261; *The Moffatt New Testament*, 284.

Books Received 181

Book Reviews:
Autobiography of Li Hung Chang 174
The King's Highway 176
Social Christianity in the Orient 178
Unity and Missions 179
The Mercy of the Lord 180

Carol Between the Trenches, The 87

Changes in the Missionary Force, 13, 36, 61, 88, 116, 127, 156, 181, 208, 228, 253, 275

China—Missionaries in 3
Notes on 2, 169, 194, 242
Letters from 41, 66, 90, 137, 161, 209, 282
Paragraphs on 6, 11, 15, 17, 156, 182, 183, 235
Articles: Then and Now in China, 4; Flood, Famine and Fright, 5; Tsing-Tau, 7; Founding a New Home in China, 8; Afternoon Tea and Talk, 10; An Open Letter, 11; Official Appreciation, 12; An Anti-Progressive Feminist Movement, 14; Pointed Arrows from a Full Quiver, 15; Over the Hills and Far Away, 16; Chinese Boy on the War, 112; A Chinese Wedding, 132; In City and Country, 135; Chinese Christian's Baptismal Covenant, 136; A Chinese Peddler, 129; From Loving Hearts at Hengchow, 150; New Hospital at Chefoo, 151; Floods in China, 206; A Talk with Volunteers, 224; From Wei Hsien, 248; The Flood in Canton, 254.

Chinese and Other Orientals in the United States:
"I Was a Stranger and Ye Took Me In," 123; How I Began the Korean Work, 125; Chinese Indemnity Fund Women Students, 128; The Story Loy Mae Told, 148.

China Campaign 2

Choose Leaders to Lead 234

Communion Memory, A 147

Conferences 67, 261

Congress on Christian Work in Latin America 251

Editorial Notes:
Ambassador Morgenthau 1
Special Expenses Consequent Upon War 2
Concerning Obituary Notices 2
Self-denial 25
Our Foreign Sisters in War Times 25
Sending Unregistered Money 26
Delays in Foreign Mail 26
Moderator's Praise of Assembly's Board 26
International Review of Missions 26
Mrs. John S. Kennedy 26
An Apostolic Visitation 49
Too Late 50
A Woman's Hospital 50
Prayer Service at St. Paul's 73
German Missionaries in India 73
Mistake in Caption to Picture 74
An Example to College Girls 74
Santa Claus and Old Shoes 74
Gain in Subscriptions 74
Board's Treasury 97
Missionaries Needed 97
Pageant of Peace 97
Swiss Missionaries 98
Board's Receipts 121
Irregularity of Mails 121

PAGE

Orientals in the United States 121, 122
A Notable Secretary of Literature 121
Force of Example 122
Magazine's Name 122
Kennedy School of Missions 146
A Secretary of Literature 169
Raymond Lull 169
Li Hung Chang 169
San Francisco Rescue Home 193
Y. W. C. A. 163
Medical Work 164
Women's Boards at Exposition 218
Panama Congress 241
Letters from Secretary Speer 241
Homesick Missionaries 265
Missionaries Must Rest 266
Livingstone Pilgrimage 266

Everyland 65

General Assembly, Women's Meeting 154

Guatemala—Missionaries in 243
Note on 241
Letter from 66
Article: Guatemala's Girls 252

Illustrations:
Africa: Efulen Minister and Wife, 199; Nkoto and His Wife, 200; Mrs. Schwab and Merchant's Wife, 202; Utimboni River, 203; Call on War Drum, 204; Dance Drum, 204; A River Fang, 205; African Grave, 207. *China:* Street in Tsing-Tau, 6; German Transport Unloading at Tsing-Tau, 7; Rev. and Mrs. L. S. B. Hadley, 8; The Hadleys' Chinese Teacher, 9; Bible-women of Yu Yao, 10; Anniversary Celebration for Miss Cogdal at Shangbai, 12–13; Rescued Blind Girls of Canton, 14; Home for Lepers, 15; A Little Yellow Jacket, 16; Trip to White Cloud Mountain, 16; Grounds of Tooker Memorial Hospital, 17; Chinese Bride and Groom, 133; Rev. and Mrs. Ralph M. White, 134; School Dormitories and Bible Institute, Ichowfu, 135; New Hospital at Chefoo, 151; Helen Webster Corbett, 155; Chinese Monks at Door of Monastery, 175; A Flight of Steps in China, 183; Miss Faries Rescues Ten Bibles, 254; Lan Sin Shang and A Wing Enjoying the Flood, 254. *Guatemala:* Bethany Training School for Nurses, 252. *India:* Camping at Wirdgan, 79; Esther E. Patton, 80; Miss Patton and Women Teachers, 81; Miss Browne and Mrs. Goheen, 84; Superintendent and Women Nurses at Miraj, 85; Schoolgirls at Jhansi in Scarf-drill, 86; Kindergarteners at Jhansi, 87; Tailors at Jagraon, 177; The Taj Mahal, 18. *Japan:* Shimonoseki Baiko Jo Gakuin, 51; The Inland Sea, 53; King's Daughters at Yamada, 55; Rev. and Mrs. G. W. Van Horn, with Biblewomen and Evangelists, 57; Kindergarten at Otaru, 58; New Buildings, Northern Star School, Sapporo, 60; How the Girls Study at Joshi Gakuin, 60; In the Snow at Sapporo, 62; A Flower of Old Japan, 155. *Korea (Chosen):* Workers at Syen Chun, 30; Korean Brother and Sister, 32; Bridegroom of Thirteen Years, 34; Two Babies Born while Their Father was in Prison; Four Generations of a Christian Family; Anna Katherine and Geo. McAfee McCune in Korean Clothes; Mr. Whittemore, Dr. McCune and Dr. Moffett, Coming Out of the Courtroom, 38. *Persia:* Mrs. Wm. A. Shedd, 173; The Gifford Twins, 180; Street in Tabriz, 268; Miss Schoebel, 269; Dr. Anna Khanum, 270; Rev. and Mrs E. W. McDowell, 272; Post-house, 273; Faith Hubbard Graduate, 280. *Philippine Islands:* Road in Tayabas, 219; Spanish Stone Bridge at Lukban 221; Vitallana Garcia. 222; Waterfall at Lukban, 223; Mrs. Hibbard, Hall and Donald, 224; Ellinwood Girls' School and Dormitory; Teachers' Sitting-room, 225; Lukban, Tayabas, 229; Roman Catholic Procession at Lucena, 230. *Siam:* The White Family on a Tramp, 100; Dr. Camphell and Native Helpers, 101; Rev. and Mrs. Hartzell and Betty *en route*, 104; N. Siam Mission, 106; Laos Schoolgirls, 108; Lakawn School: A Group of Teachers, Sifting Rice, Coming Up from the Bath, Watering the Flowers, 112; Women Fishing in N. Siam, 171. *South America:* Colombian Water-pots and a Small Native, 243; Rev. and Mrs. J. L. Jarrett, 245; A Mysterious Visitor, 245; Woman Wood-carrier, 246; Girls Hulling Corn, 247; Sketch Map of Chile, 249; General View of Traiguen, 250. *Syria:* Girls of Bethlehem, ii; Bedouin Woman with Water-jar, 276; Syrian Schoolboys, 278. *United States:* Mrs. John S. Kennedy, 27; Patty and Theodore and Their Companions, 65; Chin Yute Oie, 123; Ng Mon Po, 123; Chin Song, 124; Name of Chinese Church, 125; Mrs. C. R. Hopkins, 141; Loy Mae and Her Comrades, 149; At Pocono Pines, 210. *General:* Shrine in Devastated Church in Belgium, 77; Feeding the Multitude, 154; Peace Stamp, 159.

PAGE

India—Our Missionaries in ... 75
Notes on ... 145, 146, 170
Letters from ... 18, 66, 137, 184
Paragraphs on ... 77, 81, 87, 89, 183, 231
Articles: Three Chief Aspects of Christian Work in India, 78; Among the Chumars, 82; "Not by Might nor by Power," 83; Nurses Trained and Training, 85; Lifting by Various Levers, 86; From Syria to India, 88.

Japan—Our Missionaries in ... 51
Notes on ... 49, 50, 121
Letters from ... 90, 113
Paragraphs on ... 56, 62, 182
Articles: Working Together, 52; "Thinking Brown," 54; A Quarter of a Century, 56; Miss West's Bible School, 58; Glimpses of the Schoolgirls, 59; With the Littlest Ones, 61; An Unselfish Ambition, 68; Items from Nippon, 136.

Korea (Chosen)—Our Missionaries in ... 28
Notes on ... 73, 170, 194
Letters from ... 41, 113, 160
Paragraphs on ... 33, 35, 37, 56, 206
Articles: Two Weeks on the Road, 28; Glimpses of Work and Workers at Pyeng Yang: A Second Generation Missionary, 31; A Retrospect, 32; The Women's Missionary Society, 32; Among the Mountains, 33; Studying and Living the Epistle of James, 34; The Comforter does Comfort, 36; Observed by a Trained Nurse, 39; Glimpses Here and There, 39; From Fusan, 40; Three Counties Set on Fire by a Widow, 63.

Letter and Its Answer, A ... 109

Mexico—Note on ... 241
Letters from ... 113, 184, 232
Paragraphs on ... 253, 260
Article: A Brave Methodist and a Plucky Porter, 37.

Missionary Light-tender, A ... 43

Missionary Societies vs. Women's Clubs ... 115

Missionary Woman, The ... 19

Mission Study ... 283

Morris and Orange Presbytery ... 141

Mothers and Daughters ... 163

Necrology, Those Who Crossed the River in 1914 ... 4

New Societies for Old ... 91

Notes from Headquarters, 21, 45, 69, 93, 117, 143, 165, 189, 213, 237, 261, 285

Notices ... 69, 92, 115, 116, 136, 213, 235, 237, 284, 285

Obituary Articles:
Esther Edwardes Patton ... 80
Mrs. D. E. Crabb ... 150
Mrs. W. A. Shedd ... 173
Mrs. E. W. McDowell ... 272

Obituary Notes:
Miss Patton, 2; Miss Scott, 73, 98; Mrs. D. E. Crabb, 122; Mrs. R. W. Bachtell, 122; Mrs. E. W. McDowell, 145; Dr. I. H. Condit, 145; Arthur McClure, 146; Mrs. W. T. Johnson, 170; Dr. Thackwell, 170; Dr. Bergen, 218; Mrs. Howe, 241; Miss Newton, 265

One Hundredth Anniversary ... 284

Opportunity for Training, An ... 187

Over Sea and Land ... 45, 67, 116, 136, 284

Persia—Our Missionaries in ... 267
Notes on, 1, 26, 49, 97, 145, 146, 169, 170, 193, 218, 242, 265
Letters from ... 184, 232
Paragraphs on ... 160, 271, 280
Articles: The Appalling Problem in Persia, 130; The "Holy" War, 157; Extraordinary Service, 198; Missionary Value of Relief Work in Urumia, 267; Persia's First Woman Physician, 270, A Finished Life, 272; Through Moslem Villages, 273.

Personal Notes: Mr. Beanland, 2; Dr. and Mrs. Cort, 25; Dr. and Mrs. Machle, 26; Mrs. Kennedy, 26; Dr. and Mrs. Pierson, 49; Dr. Lucas, 50; Dr. and Mrs. Tooker, 50; Mr. and Mrs. Kepler, 50; Mrs. J. J. Lucas, 74; Miss Sudermann, 122; Miss Morrow, 146; Dr. Hoskins, 170; Miss Wambold, 218; Mrs. Robbins, 218; Miss Thiede, 231; Miss Horne, 242; Mrs. Muller, 265; Mr. and Mrs. C. S. Williams, 266; Dr. Mary Eddy, 266.

PAGE

Philadelphia Presbyterial Society ... 183

Philippine Islands—Our Missionaries in ... 219
Notes on ... 217, 218
Letter from ... 113
Paragraphs on ... 160, 228, 230, 231, 233, 236
Articles: General Survey of Presbyterian Work in the Philippines, 219; Old Truths in New Garb, 222; A Breath of Air at Baguio, 223; The Revised Tagalog Bible, 217.

Post-Assembly Notes ... 188

Radcliffe, Letter to Rev. Dr. W. ... 17

Religious Female Cent Society, The ... 211

School of the Presbyterian Prophets ... 171

Siam—Our Missionaries in ... 99
Note on ... 98
Letters from ... 18, 37, 161, 209, 282
Paragraphs on ... 108, 111, 112, 161, 257
Articles: Light out of Darkness, 99; A Sabbath Day's Journey, 102; Heard Behind the Curtain, 106; In the Upper Room, 109; The Oracles of God, 110.

Silver Anniversary, A ... 93

South America—Our Missionaries in ... 243
Notes on ... 241, 242
Letters from ... 18, 41, 90, 161
Paragraph on ... 248
Articles: Does South America Need Protestantism? 243; Women of Colombia, 246; Away Down South in Chile, 249; There is Room for the Single Woman in South America, 255.

Story of Christina ... 181

Summer Schools and Camps, 92, 114, 116, 160, 212, 213, 235, 236

Syria—Our Missionaries in ... 267
Notes on ... 1, 122, 170, 242, 265, 266
Letters from ... 66, 209
Paragraphs on ... 183, 274
Articles: Wayside Seed-sowing, 152; Cheerful News from Far-Off Lebanon, 275; The Future in Syria, 277; At Rashaiya, Mt. Hermon, 279.

Travelogue, Dr. Speer's ... 182, 229, 256

Treasurers' Reports ... 24, 48, 72, 96, 119, 120, 144, 168, 192, 216, 240, 264, 288

United Study of Missions: *The Child in the Midst*, 19, 43, 67; *The King's Highway*, 211, 234, 259, 283.

Verse:
"Peace Hymn" ... 11
Laying Foundations ... 44
Without Ceasing ... 64
Grandma ... 68
"Out of the Deep" ... 76
Unoccupied Fields ... 105
"Missions and Lace" ... 114
Ask of Me ... 152
A Winter Dirge ... 159
The Hurrying Multitudes ... 159
How Do Our Gardens Grow ... 162
The King's Highway ... 178
"The Inward Clarion" ... 207
"A Prayer in Time of War" ... 231
Missionary Anniversary Hymn ... 260
"Through Times and Seasons" ... 269
Urumia ... 280

Ways of Working ... 20, 44, 92, 142, 236

What Can Women Do? ... 75

Wheels On Which Our Work Runs ... 259

Who's Who in July ... 148

Woman Through a Turk's Eyes ... 68

Woman's Work to Its Subscribers ... 138

Women Who Should Compose Committees ... 188

With Presbyterian Young People: Things Done and to be Done by Westminster Guild Girls, Looking Ahead, Summer Schools, 42; Easy to Send Dolls, 65; How Do Our Gardens Grow? verse, 162; Beauty for Ashes, 185; Westminster Guild Ideas, *Pilgrim's Progress* in Bulu Land, 186; At Pocono Pines, 210; How College Girls Can Help, 233; A Mission Study Club, 258; To Young Women, 281.

SEP 30 1915

WOMAN'S WORK

A Foreign Missions Magazine

Published by the Women's Boards of Foreign Missions of the Presbyterian Church. Mrs. Henry R. Elliot, Editor
"To fitly represent the work of Presbyterian women in foreign missions."

VOL. XXX. OCTOBER, 1915 No. 10.

Although our missionaries in the Philippines are still supported by our Board and under its authority, yet the believers there have distinctly advanced in cohesion and self-government since the synod, by authority of the General Assembly of 1914, was transformed into the "Independent Presbyterian Church of the Philippine Islands." This church is still a constituent part of the "Evangelical Church of the Philippines," which represents the co-operation of Methodists, United Brethren, Presbyterian and other missionaries. Christian unity is working itself out in the Islands. The American Methodist and the American Presbyterian churches in Manila have agreed upon plans for uniting in work and worship, the first joint service having been held in October, 1914. The Rev. Bruce S. Wright went from Erie, Pa., to be the pastor of this church.

Only the missionaries, eager to reach souls with their vital message, can fully understand what a blissful time that must have been when "the whole earth was of one language and one speech." The struggle with languages and dialects of languages begins as soon as they land on foreign shores; for many of them it lasts a lifetime. A request was received some time ago by the Persia Secretary of our Board for special prayer on his behalf from a missionary who said he had "gone stale" in his study of the Persian language, that he seemed to progress only backward and had resolved, as a last resort, to retire to a quiet village and live in a Persian family where he could speak no English. Little Christian instruction can be given without the Bible and steady effort goes on continuously, with the help of the Bible Society, to have the Scriptures accessible in every dialect of every language. Our readers will be interested in Mrs. Chas. N. Magill's account in this issue of the printing of Dr. Magill's Revised Tagalog Bible; under Mrs. Hibbard's direction the Old Testament has recently been translated into Cebuan Visayan and is now being printed, also in Japan.

Poisonous mosquitoes and other swarming insects of dirt and neglect; refuse thrown out to rot in the tropical sun; the sanitary—or unsanitary—arrangements of the Middle Ages; cholera and other malignant diseases, endemic and frequently epidemic; lepers scattered through the homes, mingling with people in the market-places, handling food and other supplies; few doctors worthy the name but many quack and witch doctors, no hospitals, no trained nurses; no smooth roads and no railroads; no public school system; plenty of cock-fights and gambling—this is what three centuries of Spanish rule and the Roman Catholic Church had made of the Philippine Islands.

Rev. Dr. John T. Stone has well said that the church offers social service not as a substitute for but as a supplement to the preaching of the Cross. Our hospitals in the Philippines give physical help and spiritual instruction. Our industrial and training schools, Silliman for boys and Ellinwood for girls, are crowded, the young Filipino has learned that to be successful in business, to be socially important and recognized, to be a leader in any direction, to be anything but a common laborer, he must be educated. The Roman Catholic Church has consistently fought public schools, but it offers no adequate substitute and parents *will* send their children. Through these children the intelligence of the parents is quickening. The free school has followed our flag, but its teacher may

not say a word to the pupils about religion. That remains for the Christian teacher in institutions and dormitories. The whole Orient is watching to see what Christian America is going to make out of the Philippine Islands. This is *our* job!

Miss Katherine Wambold writes from Chosen that while on her furlough she met "the women who are the cream of our land in the missionary societies. At one place seven federated denominations held their semi-annual gathering in an Episcopal church, the Presbyterians furnishing the speaker. They gave me two full hours for my speech . . . the audience was most sympathetic and I had a grand time telling of the wonderful things I have seen. Thanks to the grind they gave me at Harvard on public speaking I could be heard everywhere and it was perfectly easy to speak. But when I sat down I did have cramp in my toes!"

It has often been said of Shantung Christian College, under the joint direction of the English Baptist, High Church Anglican and Presbyterian Missions, that no Chinese has ever graduated from it who was not a Christian, although there was no requirement of belief as a condition of graduation. Who knows how much of this high Christian efficiency was due to the example and influence of the Rev. Dr. Paul D. Bergen, the president of the college? His keen intellect, his accurate scholarship, his exquisite courtesy and his perfect fluency in the use of elegant Chinese made the entire educated Chinese community admire and revere him. Before he devoted himself to educational work Dr. Bergen had been active in evangelization, where his lovely Christian character made him most influential. He worked for thirty years before his broken health compelled his return to this country about two years ago. He always hoped to return to China but on August eighth was called to the higher service.

That the spirit of high courage and devotion which animated the Judsons, the Careys, the Livingstones of the pioneer days still burns in the hearts of their descendants in the line of Christ's ambassadors, is shown by the list given on another page of this issue of nine missionaries returning or going out for the first time to Persia. The party left New York on Thursday, August twenty-sixth, on a Scandinavian steamer, expecting to make the journey by way of Sweden, Finland, overland through Russia and across the Caspian Sea to Persia. Five of the party are physicians.

It is gratifying to hear that the joint exhibit at the Panama-Pacific Exposition of the Philadelphia, Northwest and Occidental Women's Boards was signally successful. It not only attracted much interested attention but had the honor of receiving a bronze medal from the Exposition Commissioners.

Mrs. E. V. Robbins, our valued committee representative and correspondent of the Occidental Board, writes: "Miss Cameron went to the police court yesterday with a new slave-girl . . . now safe under her guardianship. . . I believe in such putting one's hand to the plough. Some of us talk too much and work too little!"

In London, in May, and at Niagara, Ontario, in June, special meetings and conferences were held in celebration of the Jubilee of the China Inland Mission. For twenty-five years the work of this mission has been carried on over a large part of China on the lines planned by Hudson Taylor, with no denominational support but depending entirely on voluntary contributions. Over fifty thousand converts testify to the power and earnestness of its missionaries.

Not only the drumbeat of Old England but the "honk-honk" of the motor car of New America is heard around the world! Cebu Station is to have a car for use in evangelistic work. It is to be bought for them in this country by *The Christian Herald* with the three thousand *pesos* obtained from the sale of the launch *El Heraldo Cristiano.*

Our Missionaries in the Philippine Islands

AND POST OFFICE ADDRESSES

Miss Clyde Bartholomew,	Manila	Mrs. C. H. Hanlin,	Dumaguete	Miss Margaret M. Barnett,	
Mrs. Chas. A. Gunn,	"	Mrs. D. S. Hibbard,	"		Taghilaran, Bohol
Miss Emma J. Hannan,	"	Mrs. H. W. Langheim,	"	Mrs. Jas. A. Graham,	" "
Miss Julia M. Hodge,	"	Mrs. W. J. Smith,	"	Mrs. Kenneth P. MacDonald,	
Mrs. J. H. Lamb,	"	Mrs. G. W. Dunlap,	Cebu		Naga, Camarines
Mrs. Geo. W. Wright,	"	Miss Florence C. Heywang,	"	Mrs. Chas. R. Hamilton,	
Mrs. Paul Doltz,	Iloilo	Mrs. Fred. Jansen	"		Santa Cruz, Laguna
Mrs. J. A. Hall,	"	Mrs. Warren J. Miller,	Taclohan, Leyte	Mrs. Roy H. Brown,	Legaspi, Albay
Mrs. Jas. P. Eskridge,	Dumaguete				

In this country: Mrs. C. A. Glunz, Tunnel Road, Berkeley, Cal.; Mrs. Chas. N. Magill, Maryville, Tenn.; Mrs. C. E. Rath, Hollister, Mo.; Mrs. Jas B. Rodgers, 410 State St., Utica, N. Y.

Ten years ago there were no good roads in Tayahas Province. Now there are almost a hundred miles like this section.

A General Survey of Presbyterian Work in the Philippines

The Philippine Islands are the only foreign missionary field under the American flag and the youngest under the care of our Church. The Presbyterian was the first evangelical church to enter the Islands after American occupation. There were four great reasons for entering this country, viz.: Christ's last command to "Go ye into all the world, and preach the Gospel to every creature;" the apparent and self-evident need of the people; their intense desire for the Gospel and greater religious liberty; and the open door of opportunity which was presented at this time by American occupation. Rev. Dr. and Mrs. J. B. Rodgers arrived in the Philippines in April, 1899, and opened the work in Manila. They were soon joined by Dr. and Mrs. J. Andrew Hall, who were located at Iloilo, and by Dr. and Mrs. D. S. Hibbard, who established Silliman Institute, and a little later by Rev. and Mrs. Fred Jansen, who opened up the work on the populous island of Cebu.

Thus in the beginning of the work four of the most populous and best commercial centers of the Islands were occupied by our mission. Since those first four stations were occupied six more have been opened, making a total of ten, which are the following: Manila, Iloilo, Dumaguete, Cebu, Laguna, Leyte, Albay, Tayabas, Bohol and Camarines. If we make a language division of the field it is as follows: Tagalog field, Manila, Laguna and Tayabas; Bical, Albay and Camarines; Visayan, Iloilo, Cebu, Dumaguete, Leyte, and Bohol.

It is interesting to note that in the early days of the work an Evangelical Union was organized by the six evangelical denominations, a division of territory was made and a part assigned to each of the denominations for occupancy. In this division the above fields, with a population of more than 2,000,000 people, were assigned to the Presbyterian mission, which with an inadequate force of workers has endeavored to occupy its territory in a general way with a hope of occupying it thoroughly as time and opportunity afford and as a more adequate force can be secured. It has been the aim of the Presbyterian Church to carry out all the obligations placed upon it by the actions of the first Evangelical Conference. It has tried to work in harmony and unity with all the other denominations, and in as many ways as possible it has fostered and encouraged union work, such as the "Union Theological Seminary," with the Methodists and United Brethren in Manila, the "Union

Hospital" with the Baptists in Iloilo, and the use of Union Sunday-school literature, hymn books and publications.

Most of our mission work may be classified as evangelistic, educational, or medical. The great aim of our mission is to give the Gospel to the Filipinos, consequently the evangelistic work is the most important and is being most emphasized. It is to the other kinds of work what the hub is to the spokes of a wheel. It is the center into which they converge to strengthen and support it. The evangelistic work consists of preaching and teaching the Gospel in as many ways and places as possible. We have more missionaries who are engaged in this kind of work than in any other, and we have by far more Filipinos who can help in this great department of mission work than in any other.

Our mission does not need to do a great amount of educational work because of the excellent schools carried on and supported by the Government. However, a certain amount of Biblical, theological and Christian education must be carried on to strengthen the mission work. We have three very useful and important schools, viz.: "The Union Theological Seminary" (in conjunction with the Methodists and United Brethren), which is training young men for the ministry; "The Ellinwood School for Girls," which is preparing young women to become Biblewomen, Sunday-school teachers, good housekeepers and valuable wives; and "Silliman Institute," which is a most excellent industrial and academic school, training young men (and now women also) according to the Gospel standard, developing strong Christian characters and preparing them for spheres of usefulness. Silliman has had about seven hundred students during each of the last three years and probably several hundred have been turned away because of the lack of accommodations. A special "Forward Movement Campaign for Silliman" has been set on foot whereby it is hoped to raise $150,000 for more buildings, better equipment, endowment, etc. It is gratifying to know that up to date about $20,000 of this amount has already been contributed by the people of the Islands, and no doubt a good deal more can be raised there. This shows the confidence and interest which the people there have in this worthy institution. The Government schools are good, but no religious training is given and no Christian influences are thrown around the pupils. Therefore there is great need for a school like Silliman where the Bible is taught as a text-book, where daily religious services are conducted and where Christian truths and standards are upheld. The Church needs and must have men as leaders who have been "rooted and grounded" in the truths of the Gospel.

Another kind of work closely connected with that of education is the dormitory, which furnishes a fine opportunity to reach students with good influences. Dormitories have been established near important schools for the purpose of furnishing clean, comfortable, sanitary homes, at a moderate fee, with Christian influences for young men and women who have left their homes to attend various institutions. Our mission has two dormitories (one for boys and one for girls) in Manila; two in Cebu; one in Iloilo (with the Baptists); one in Albay; one in Tagbilaran; one in Naga; besides those in connection with Silliman. A number of others are contemplated.

In these dormitories good food is provided, study hours are observed, reading rooms are furnished with good literature, clean athletics are encouraged, daily prayers are conducted, Bible classes are taught, and Sabbath services are held. These dormitories are not only occupied by our Protestant students, for whom we ought to furnish a Christian home, but also by many Roman Catholics who are influenced for good, many of them becoming true Christians.

The medical work of our mission is very successful and important and helps the people both physically and spiritually. The medical missionary easily wins the confidence and love of the people to whose physical needs he ministers, and

then he has a wonderful opportunity of presenting Gospel truths which are suited to their spiritual needs. At present our mission is maintaining hospitals in Iloilo, Dumaguete, Bohol and Leyte. The medical work here has contributed much toward the spread of the Gospel. A number of other stations are urgently requesting the Board to send out more medical missionaries as they realize the physical needs of the people and of how much value medical work is in establishing the Church.

Typical old Spanish stone bridge at Lukban, built during the days of the "Labor Tax."

The results of the efforts put forth by the Presbyterian mission in the Philippines compare very favorably with the mission work in any part of the world. Within sixteen years 14,000 members have been gathered in besides the large numbers that have been influenced for good who are not yet active members. In all about 60,000 active members have been brought into the various churches working in the Islands. The Presbyterian Church has about one hundred organized churches with elders and deacons, and thirty regularly ordained Filipino pastors, and about one hundred local evangelists. There are more than three hundred preaching places where provisional congregations exist. Nearly every church maintains regular services, even when not visited by a pastor or evangelist. Few churches are usually visited more than once a month by a minister, and some not oftener than every two or three months, owing to the inadequate number of regular workers. It is gratifying, however, to know that in most cases regular services of some kind are held in their absence. Nearly every church carries on a successful Sunday-school. This is one of the most encouraging phases of the work. In many of the churches flourishing C. E. Societies are maintained.

Many of our members are very zealous to preach the Gospel to those who know it not. Many, without remuneration, have spent much time and labor in carrying the Gospel to various towns and villages. Some of our best churches have been organized largely as the results of the faithful efforts of lay members who have not spared time nor energy in the propagation of the Gospel.

Last October the Presbyterian Church of the Philippines, at its own request, was set aside by our General Assembly as an independent synod. This step was taken because it was believed that an independent church which is governed wholly by Filipinos would be a greater inspiration, and stimulate them more strongly to become a self-supporting and self-propagating church.

(Rev. Dr.) Chas. N. Magill.

Old Truths in New Garb

A number of things went to make up a bright Bible class yesterday. First the sun was shining after a week of storm. That meant a full attendance, even Bitay bringing her wee baby to the children's school for its father to hold while she taught her class. Then the Sunday-school sang two of the new hymns rather well, and the various little ones behaved so well that their mothers could attend in peace.

The lesson was on the first four commandments, and the class felt much at home in their interpretation of "other gods." R——, whom I used to meet quite often, visiting in the Mission Hospital, was right on hand with one story. Her aunt had been in the hospital for some time and came back to R——'s home after a successful operation. Immediately on her arrival, she "set up her images," as R—— said, and gave fervid thanks to SanVicente for her cure. This was too much for her evangelical niece. "San Vicente didn't build that hospital!" said she, "it was the Lord Jesus Christ who put it into men's hearts to build it. You ought to give Him the thanks." But her persuasions were of no avail. Some time afterward, a swelling commenced near the site of the old operation and on going back to the doctor the aunt was told that it would be impossible to cure it. "Now I just told her," said R——, rather too triumphantly for one who ought to bear no malice, "that if she had not given thanks to San Vicente, but to God, He would not have allowed the trouble to return to her."

When we came to discuss "Thou shalt not take the name of the Lord thy God in vain," many and vigorous were the head-shakings over this universal sin, but they were somewhat surprised when I said that not only was this command broken in the often-ejaculated "Jesus, Mary and Joseph," which is equal to an ordinary exclamation point, but that it could be taken also to include perjury. Then J—— asked if I remembered her coming to the house one day, some weeks ago now, with a woman who wanted advice about going to law over a quarrel. J—— had seen the occurrence and the woman asked her afterwards just what she would testify on the witness stand. "I told her," said she, "that I would tell exactly what I saw. Then she offered me some money to tell more, and when I begged to be excused she upbraided me as being very unfriendly."

Vitallana Garcia, bright young Filipino student of nursing, an earnest Christian who lived for some years with Rev. Dr. and Mrs. Chas. N. Magill.

This led me on to tell them (though we seldom indulge in much story-telling), of a true occurrence which took place here some years ago. My husband was called to the bedside of a dying man who had but lately confessed his love for the Saviour and had been married to the mother of his children. He told my husband that he could not die in peace until he had rectified a great sin. He had sworn falsely some years before in a matter regarding a large inheritance. He begged of my husband to go and tell the judge before whom the case had been tried. When the judge, who is a good but worldly man, heard it he said, "If this is what you accomplish amongst the Filipinos by preaching the Gospel, may you continue and my blessing be with you!"

The bell rang before we had said much about the fourth commandment, but as we had been obliged to give half a previous lesson's time to discussing the "Adventistas," who have taken several of the weak members of the flock from us, I was not sorry to leave it in abeyance. Let us hope the little stories taught their lessons as well as the more usual methods.

Iloilo. (*Mrs. J. Andrew*) *Jean R. Hall.*

A Breath of Air at Baguio

PERHAPS you will wish to ask where and what is Baguio? It is the summer capital of the Philippines and was largely developed during ex-Governor Forbes's régime. It is a day's travel by railway and auto north of Manila and has about five thousand feet of elevation. It is in the pine-clad region and cool enough for grate fires in the evenings and mornings; it scarcely seems possible that there is such a place in these steaming tropics. The missionaries from the southern islands have never come here because of the inaccessibility and expense; it is easier for us to reach Hong Kong or Japan, but the Manila folk have been enthusiastic over its possibilities for a number of years.

The Presbyterians have bought land here with the purpose of putting up several camping cottages; we would have done so this year but we felt it was an emergency year for the Board and that we should not spend any money that was not absolutely necessary. Nearly all of the other Boards are also purchasing land and this year there have been missionaries of every creed enjoying a month in this mountain resort. It has been pleasant to meet them—some whose names have been familiar for ten years—but distances are great in the islands and the separation by water prevents our meeting often. There are also about three hundred American teachers here in this camp. It is a lovely spot, dotted with tents and cottages, and all meet in one big dining hall. It is a delightful way to spend our second vacation in sixteen years.

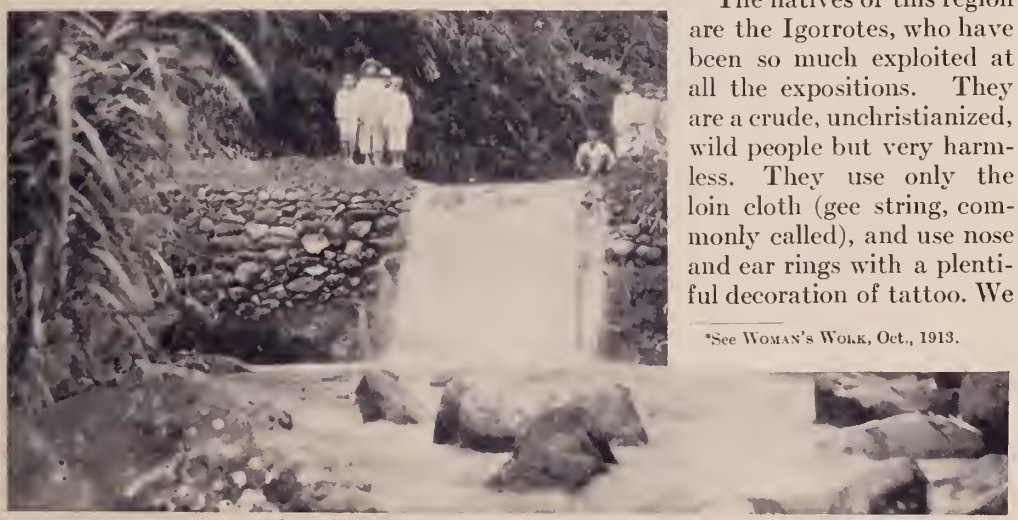
Camp John Hay is perhaps the most beautiful place in the islands. There is a natural amphitheatre which is terraced with grass and every imaginable bright-hued flower. It was there they held the Day of Prayer for China when thousands attended.*

We are enjoying all the fresh vegetables such as you have at home and best of all—strawberries. Dessert is no question—we have strawberries, then more strawberries, then shortcake and jam. We have not tired of them once in these two months. All of these things were introduced by the Americans and now the native people find gardening very profitable.

There are hundreds of visitors from January to June; even the wealthy Filipinos have villas and I have never seen so many well-dressed Filipinos riding in autos anywhere in the islands. The roads are beautifully paved and there are fine trips in all directions. The Government Observatory is interesting; there we can see recorded all the earthquakes, even the distant ones—and we have frequent ones of our own in this section—the heat, rain, etc.

The natives of this region are the Igorrotes, who have been so much exploited at all the expositions. They are a crude, unchristianized, wild people but very harmless. They use only the loin cloth (gee string, commonly called), and use nose and ear rings with a plentiful decoration of tattoo. We

*See WOMAN'S WORK, Oct., 1913.



Waterfall at Lukban, which furnishes power to light the town.

attended one of their *canigaos*, which means a dance and dog-feast combined. The big dog-market day is Sunday and, strange to say, they prefer black dogs and the thinner the more delicious.

Mr. Hibbard was only able to stay two weeks with us and then had to go back to the sweltering lowlands to help carry on the Silliman Extensive Campaign. The war has prevented our original plans but we decided to see what we could do in our own Megas Province and the near-by Island of Cebu. The results have been so far beyond our expectations or faith that we have been led to believe that Silliman is not to come to a standstill, even in the distressing world conditions. Our new hospital is already assured and work will be begun in June. Then we can use the old one for a dormitory.

There were 278 applications from new students and we can only take a pitiable thirty-five of them, for we are already renting two private houses for dormitories. Everything promises a prosperous year, though with a smaller teaching force than usual, so it is well we have had this invigorating mountain air to help us begin it.

Mrs. Hibbard with her sons Hall and Donald.

Dumaguete. (*Mrs. D. S.*) *Laura Hibbard.*

A Talk with Volunteers

I shall imagine myself having a chat with a number of Student Volunteer girls who are eager to give evangelistic service. I am proud to call myself the representative, just now, of the women of Yeung Kong, China! Hundreds of thousands of them there are, of all ages and sizes. Of all colors, too, from the delicate ivory skin of the house-bound aristocrat of the Yellow Race to the deep mahogany of the sunburnt coolie-woman hard at work in the fields, or carrying water. Of all sizes? Verily, "Golden Sister," one of our Biblewomen, aged about forty and the mother of eleven children, has a fund of energy and spirit but only measures four feet nine and a half inches. The tallest Chinese woman I am acquainted with is only five feet six inches in her shoes—a full inch shorter than I, yet I am only an average height for an English woman.

But all are brunettes! The uniform appearance of black hair and deep brown eyes make it difficult for the New Missionary quickly to distinguish between the many Chinese women she sees during the first few weeks of her life in the station. The Old Missionary, however, finds no difficulty whatever in recognizing faces. She has learned to look upon the play of features rather than upon the shade of hair and complexion, as the salient difference in appearance, for, though the Chinese women are adepts at the art of concealing their emotions, they yet are by no means immobile of countenance.

If you are thinking of coming out to China to live amongst these sisters of ours, I am sure I may take for granted your absolute devotion to the ideal of living for the Chinese as an outcome of your worshipful love for the Master. Second only to this devoted attitude of spirit is the instinct of gregariousness which you, no doubt, possess. If you hold as your hobby the study of life and of people, China is the place for you! If you have been a leader of girls in your college life, if you have loved to hob-nob with any number of girls; if you have found them *all* interesting, from the abnormal bookworm of a blue stocking down through the ranks of the normal girl, interested equally in study and games, to the bit of a butterfly-maid intent on nothing in the world but having "a good time"—then come to China!

Those who find humans an absorbing life interest in America will find them fully as absorbingly interesting in the

Flowery Republic. You will require much penetration to recognize affinity between the progressive American woman-of-affairs, and the many-cared mother-in-law of the crowded Chinese home, but look a while, and you will soon be helping the said mother-in-law to a broader conception of the value of her power as leader of the homelife.

She is human as human can be, and correspondingly faulty, also, correspondingly attractive! Characterless she never is, if only you delve deep in search of individuality.

Ellinwood Girls' School and Dormitory. Sent by Miss Julia M. Hodge.

Teachers' dining and sitting room at Ellinwood, beautified by the combined possessions of three teachers. The doors and windows are of shell, which is not only cheaper than glass and wood but more beautiful, and helps, too, to soften the strong glare of the tropical sun.

Another *sine qua non* is vigorous health; not merely a sound body, but an abundant supply of *la joie de vivre* wherewith to keep the sound body free from all morbid conditions. Much, though not all, of the illness in lonely tropical fields is due to mental attitude. The isolation, the appalling immensity of the work waiting to be done; the debilitating and unaccustomed climate, the difficulties of the language; the lack of the home larder, with its wholesome seasonal delicacies; these things, large and small, are, perhaps, reason enough for self-pity. But self-pity is so insidious a foe that it must be annihilated with as stern a power as ever St. George used in slaying the Dragon! And no factor is so potent in fighting any attack of nerves as normal, robust healthfulness of mind and muscle. The girl who will enjoy a brisk walk when the chair-coolies get tired; she who, from her seat on the kerosene tins which form the cargo of a Chinese junk, can enjoy the glory of the sunset after a long and tiring day; she who can shelve her work at dusk of a tropical eve and run and skip with the abandon of the youngster, forgetting for the nonce the burden of her work—these will win out under the stress and strain.

Our present urgent need in Yeung Kong Station is of a lady for itineration work. The *city* work is tolerably well looked after, for we women missionaries,

both wives and single, all help in shepherding the women. Miss Wilcox, especially, has done splendid work in fostering the cause of the inquirers, those who want to believe but know not how. The women in the country most sorely need a shepherdess. Each of the nineteen country chapels has a body of Christian men, but how few women! Women in China must still be taught by women. Preaching may be done by men, but the Chinese woman is so unaccustomed to mental effort that it requires a *tête-à-tête* conversation before the glimmer of truth reaches her mind and heart. This is where you and your little corps of Bible-women will step in and will mean the dawning of a new day for these women. Presently they will awake to the fact that life is not a mere acquiescence to destiny, but an active acceptance of opportunity, with the will to be "happy in one's lot."

Few of these may be able to acquire the difficult art of reading, but many will store precious truths in their memory, as the fruit of hours of recitation with you or with one of the Biblewomen. The children, even the little girls, will be coming to the village schools which you are opening wherever possible, and even the play of the children will be "play with a purpose" instead of the former aimless lounging. Of course you, being a modern girl, will be unable and unwilling to keep ont of the budding Christian homes your "Better Babies" and "Montessori method" influence.

Visionary ideals must be embodied in tangibilities for the use of these Chinese mothers. And thank God for the Chinese love of children! You may, with profit, get out your Concordance and look up the Scriptural references to children. Then, as soon as your progress in the Chinese language warrants, learn them by heart and you will have a storehouse of good things ready to use, as your own heart-love of the bairns dictates.

Another asset in China is patience. If you have it not, get it! With your alert mind, your trained intelligence, your broad education, your balanced judgment (all of which are quite as necessary in remote country work as in city centres), you will probably expect things to go swimmingly; they *may* go rapidly, but they *may* only be "slow and steady," so be thankful for the steadiness! No accomplishment or worthy attribute or culture will ever be wasted here in China. She is worth the winning, so bend *all* your energies to the task.

A love of Nature will be invaluable to you on your country jaunts. The dreary waste of a barren mountain traversed only by a footpath has been transformed for me into green English meadows, and "*Hail to thee, blithe spirit!*" has sprung to my lips at the ecstatic music of the skylark overhead. You will rejoice at the coming of the swallow, at the delicate pink of the bursting peach-buds, at the tang of the December breeze heralding the short winter—and all these will help make your work and life a restful as well as a cogent force.

This may sound rather "preachy," I fear; especially as, though I have been in China six years, it is to be feared that I am still too young to speak with authority on such weighty matters as the qualifications of the ideal missionary. The old Calvinists of Wales chose their pastor with reference to "grace and gift." We cannot have too much faith on the mission field; neither, surely, can we have too much talent! So here is the opportunity for the accomplished Christian gentlewoman who wishes to make the most of her life.

In Yeung Kong we are in a little world of our own, though only two hundred and fifty miles from Canton. A mountain range on either side shuts out respectively Kochau and the Sz Yap. One and a half million people speak our musical dialect, which is half-way-house between Mandarin and Cantonese—so say those who know both of the above. And now! who volunteers for Yeung Kong?

(*Mrs. Geo. D.*) *Margaret E. E. Thomson.*

The Revised Tagalog Bible

SHORTLY after our return from furlough in 1911 Mr. Magill was asked by the British and Foreign Bible Society to assist in the revision of the Tagalog Bible, with a view to getting a better translation and also making it a reference Bible. This was in addition to his regular work of preaching and teaching, as we itinerate among our twelve or fifteen churches.

Tagalog is not a well-systematized language, being lacking in many words and phrases needed to express some of the simplest Biblical truths. On the other hand, there are so very many synonyms for some words that it was difficult to decide just which one was most commonly understood among the people. We had learned by experience that while "*bug-haw*" meant *blue* in our own town, it was *gray* in another, and might mean green or black before it reached the end of the Tagalog district. The word for cup in our town meant a large water jar in other places. In conversation or teaching this difficulty, or lack of a word, could often be overcome by the use of a Spanish word or phrase, but the Revised Tagalog Bible must be pure Tagalog and must also follow the latest rules for spelling. Any word or sentence of which the meaning might be misunderstood must be looked up in the original Greek or Hebrew, so that the translation would be absolutely exact.

It was a long and tedious task, but with the aid of a good Filipino helper the manuscripts were at last ready to go to Yokohama to be printed at the *Fukuin* or Gospel Printing Press. This press, as its name implies, prints nothing but Bibles or religious literature in all of the Oriental languages. It is owned and operated by a company of Christian Japanese gentlemen; the manager of the company is a convert of Dr. Hepburn, our pioneer missionary to Japan. About six hundred typesetters and other helpers are employed for six days in the week, the press, of course, always being closed on the Sabbath day, preaching as it does its silent sermon of Sabbath observance to hundreds of passers-by and non-Christian merchants in that great city. Each Monday morning the press begins work with an hour's prayer-meeting, in a large upper room, where God's blessing is asked upon the workers in their difficult and very responsible task of putting His word into the various languages of millions of Oriental peoples. Many of these read it as a new book and many have, as yet, never read it at all, and therefore know very little of the loving Heavenly Father and the way of salvation told within its pages.

Six months elapsed before the proofs were corrected and the Revised Tagalog Bible was ready for the press. The proof-reading, if possible, was more tedious and difficult than the revision. Besides the reference Bible, separate portions of Genesis, Exodus, Proverbs,

IN non-Christian countries our missions have been successful by their works. . . . From contact with many missionaries in the Philippines I feel justified in saying that they are generally persons of high character, high intelligence, high standards of living . . . the heads of missions are trained diplomatists, having learned much of statesmanship in their study of native conditions. . . . No man can realize the great influence for good that the churches can exercise until he exercises executive authority at the head of a government like that of the Philippine Islands, as I did for four years. This experience completely changed my views of the benefit of foreign missions and their usefulness in the spread of Christian civilization. . . . We can not exercise power without responsibility. Our foreign missions have led us on and have shown where good work could be done.
—Ex-President Wm. H. Taft in *The Youth's Companion.*

the Gospels and the Acts were also printed.

When we left Yokohama twenty-five big presses were at work, each clicking off eight hundred pages a minute of Bibles.

Our Tagalog Bibles will be finished and precede us back to the Islands next November. Many intelligent Filipinos are waiting for them and will eagerly study them. In their lives we look for the fulfilment of the precious promise, "My word shall not return unto me void." (*Mrs. Chas. N.*) *R. S. Magill.*

CHANGES IN THE MISSIONARY FORCE

ARRIVALS:

At San Francisco, July 20.—Rev. and Mrs. E. H. Miller, from Korea. Address, Pomona, Cal.

At San Francisco, July 20.—Miss L. M. Rollestone, from Central China. Address, care Mrs. R. Albrook, 2848 Layafette St., Denver, Col.

At San Francisco, July 20.—The Misses Bigelow, from Japan. Address, Batavia, N. Y.

At San Francisco, July 25.—Rev. and Mrs. Staey L. Roberts, from Korea, Address, 1819 N. Franklin St., Philadelphia, Pa.

At San Francisco, Aug. 1.—Dr. and Mrs. F. E. Dilley, from N. China.

At San Francisco, —, —. Mr. and Mrs. C. W. Douglass, from Cent. China. Address, 169 Bealle Ave., Wooster, O.

At San Francisco, Aug. 5.—Rev. Chas. M. Eames, from Shantung. Address, 622 W. State St., Jacksonville, Ill.

At San Francisco, Aug. 16.—Rev. and Mrs. Geo. L. Gelwicks, from Hunan. Address, Sayler Park, Cincinnati, O.

At San Francisco, Aug. 17.—Rev. and Mrs. J. A. Fitch, from Shantung. Address, care J. H. Fitch, R. D. 4, Bedford, Ia.

At San Francisco, Aug. 19.—Rev. and Mrs. J. J. Boggs, from S. China. Address, 210 Moss Ave., Oakland, Cal.

DEPARTURES:

From San Francisco, Aug. 7.—Rev. and Mrs. Henri Ferger, to join the Punjab Mission; Dr. and Mrs. Inglis Frost, to join the West India Mission; Dr. and Mrs. John R. Dickson, to join the N. China Mission; Miss Guerda Bergman, to join the Korea Mission; Rev. J. S. Kunkle, returning to S. China; Miss Grace M. Lucas, returning to Kiang-an; Rev. and Mrs. H. W. Luce, returning to Shantung; Dr. and Mrs. Wm. J. Scheifley, to join the Korea Mission.

From New York, Aug. 21.—Mr. and Mrs. G. T. Colman, Miss Helga Johnson, to Mackenzie College, Brazil.

From San Francisco, Aug. 21.—Miss Elizabeth Galbreath, Mr. and Mrs. Jas. C. Manry, to join the N. India Mission; Miss Eunice M. and Miss Mary E. Fife, Dr. Elizabeth J. Lewis, to join the Punjab Mission; Miss Elma Donaldson, Miss Alice B. Jones, Miss Amanda M. Kerr, returning to the Punjab Mission; Miss Katherine Arbury, Miss Sarah F. Clarke, to join the Japan Mission; Miss E. P. Milliken, returning to Japan.

From San Francisco, Aug. 25.—Mrs. J. G. Dunlop, returning to Japan; Rev. and Mrs. A. W. Cooper, Miss Larissa J. Cooper, returning to S. Siam; Rev. and Mrs. Graham Fuller, to join the S. Siam Mission; Rev. Clarence B. Day, Miss Hazel M. French, Rev. and Mrs. W. R. Wheeler, to join the Central China Mission; Rev. Dr. J. Walter Lowrie, Miss Edith C. Dickie, returning to Central China; Rev. and Mrs. O. W. McMillen, to join the S. China Mission; Dr. and Mrs. J. W. Wiltsie, Miss Marian Gardner, to join the Kiang-an Mission; Dr. and Mrs. J. W. Brown, to join the Shantung Mission.

From New York, Aug. 26.—Mrs. C. A. Douglas, Dr. J. Davidson Frame, Dr. Mary J. Smith, returning to Persia; Dr. and Mrs. Wilder P. Ellis, Dr. Mary Fleming, Dr. Rolla E. Hoffman, Rev. Dwight Donaldson, Miss Margaret L. Cowden, to join the Persia Mission.

MARRIAGES:

At Seoul, Chosen, June 30.—Rev. Samuel A. Moffett, D.D., to Miss Lucia Fish.

At Stockton, Cal., Aug. 4.—Miss Grace H. Becks to the Rev. A. A. Pratt of Kochau, S. China.

At Hamadan, Aug. 26.—Miss Alice Ensign to Dr. Joseph W. Cook, both of the E. Persia Mission.

RESIGNATIONS:

Rev. and Mrs. J. B. Reemstma, assigned to the W. Africa Mission.

Mr. and Mrs. S. R. Braden of the Hainan Mission. Appointed 1913.

Miss Amelia P. Klein of the Philippine Mission. Appointed 1910.

DEATH:

At Unionville, Conn., Aug. 8.—Rev. Dr. Paul D. Bergen of the Shantung Mission. Appointed 1883.

I FIND the Filipino churches in a state of transition, due to the new ecclesiastical relationship, to which they have hardly become adjusted as yet, also to the unsettled political conditions. But I regard the outlook as hopeful. Business conditions, too, are in something of a depressed state, due to the war, but I believe most business men are looking forward to a good year. (*Rev.*) *Chas. R. Hamilton.*
PAGSANJAN.

"It would be as impossible to crowd back the liberated ideas of the educated Filipino into the narrow casket of the ancient régime as to pack again the filmy fibers of the Filipino wild cotton-tree into the snapt pod which has burst above the highway and scattered its contents to the four winds."

EXTRACTS FROM MR. SPEER'S TRAVELOGUE

JUNE 3—We have just come from a four days' visit to Tap Teang, one of the newest and most far-away stations of our Church, in the province of Trang in the lower Siam Peninsula. The station is the outgrowth of twenty-five years of itinerating work by Dr. and Mrs. E. P. Dunlap, who traveled up and down these provinces when there were only jungle paths through the forests and crazy little sailboats along the coast. On one of his first visits to Tap Teang village, through a Christian Chinese who had emigrated to the peninsula, Dr. Dunlap met an old Siamese gentleman who had come, through reflections upon natural religion and especially upon the wonder of the structure of the human hand, to believe in a beneficent and fatherly Creator and who, when he first heard the Gospel, welcomed it as the full revelation of the truth which he had already dimly grasped. Forty of this old man's descendants have come into the Christian Church and scattered through the villages north and south are now three hundred baptized believers connected with the Central Church in Tap Teang.

Lukbau, Tayabas, P. I., where a strong church has been established. The mountain was once a volcano but is now covered to the top with beautiful foliage.

As our small coasting steamship landed us at the wretched little village of Trang early on Sunday morning, some of the believers came to meet us and we went with them, past the little houses built on piles over the swamps, to the neat little chapel where a company of earnest Christians welcomed us in that fellowship in Christ which bridges every racial chasm and overleaps all the boundaries of land and sea. Most of these believers at Trang were Chinese, part of the great immigrant invasion which has furnished the Siam-Malay peninsula with its best stock. The Chinese stand first in all these lands in industry, efficiency and power.

The little school which has been started is the only Christian school in the whole state of Puket. A score or two of children have already gathered there, and there is a chance here not only to train Christian men and women for intelligent service as they go about their own lives, but also to prepare teachers for the Christian schools which would be scattered up and down these provinces.

Just as the little Christian school is the only center of such enlightenment so the hospital is the only place of real succor for the sick, and its influence has gone out far and wide. As we came away from Trang one of the passengers in our coach was an old priest from the Chinese temple in Penang, conducting a cocoanut grove now in the province of Trang for the benefit of his temple. Robbers had pounded him up not long before and only Miss Christensen's skilful care at the hospital had brought him through. He and we had no common language except our common appreciation of the Christ-like spirit and the cunning skill of Miss Christensen. In Dr. Bulkley's absence there has been no medical missionary in the station since January a year ago and for all this time Miss Christensen has carried the full responsibility, doing critical surgical work at times simply because it had to be done and there was no one else to do it, and single-handed doing work which half a dozen workers at home would not have undertaken.

The Christian congregation at Tap Teang took us right into their hearts and they certainly walked right into ours. Men, women and little children, they knew whom they had believed and rejoiced in Him with a great love and joy. Again and again we met together with a full consciousness that we had one faith, one Lord, one baptism and were bound together in the family of the one God and Father of us all.

We spent a morning in the corner of the market where the evangelists preached to the people. It was fascinating to watch especially the old men from the country drift by in the throng and stop to listen and then see them caught by some word of truth and sit down on the edge of the platform from which the evangelists spoke. Then, as the truth was opened out, these old men would begin to nod assent, to ask questions, and they would end by climbing up on the platform and forgetting all other errands as they learned all they could of this new story to take back with them to their villages.

This is mission work in its truest and purest and most Christ-like form. It is the heroic pioneering part of mission work in which men do not build on other men's foundations but go out into the heart of the jungles and lay there the first stones of the walls of the city of God. If there is any work regarding which the Lord Jesus must be pleased and

in which He must recognize to-day the very likeness of the work which He did while He was here on earth. it is work like this at Tap Teang.

June 10—We have just come from a visit of the deepest interest to the Nakon station. Nakon is a provincial capital, an old, old city with an ancient crenelated brick wall falling into ruins, and the city has outgrown the walls and stretches for several miles on either side of a broad, well-kept street shaded by great tamarind trees. The city itself is but a small part of the field, which stretches from Singora in the south to the southern boundary of our Petchaburee field in the north, and embraces some five or six hundred thousand people for whose evangelization our church alone has undertaken the responsibility.

A good part of the Christian congregation came down to the railroad station to meet us as we arrived from Tap Teang, after a journey of five hours by rail, which only a few years ago required five days by elephant. And not only the church, but representatives of every element in the community came to the reception which the church had arranged in the evening. There were Siamese, Chinese, Indians and Malays. The Chinese and Indians are the business men of the community and here it is the Chinese who supply the energy, the business efficiency and the industrial labor. They have come also in good numbers into the Christian churches and the leading layman in the Nakon church is a Chinese merchant and capitalist who gives generously both of his personal service and of his wealth. He illustrates also one of the great problems of mission work in these fields. Before he became a Christian, his first wife being childless, he took, with her consent, a second wife that he might have the children without which the heart of a Chinese cannot be satisfied here or his soul at peace hereafter. When he desired to come into the church he was told that it was impossible to admit a polygamist to the Communion and he is waiting accordingly until he can free himself from his present situation; but meanwhile he overflows with generous activity in all the work of the church.

The evangelistic work of the station consists of the local church, the itinerating work amid the jungles and on the islands off the coast, a fascinating mission Sunday-school among the little naked brown children in the heart of the old city, and the chapel services in the hospital. If there is anyone at home who thinks that Christianity is a spent force or has lost its courage, its faith, or its pertinacity, I wish he might have been with us at the Sunday morning service at the church. The neat building, spotlessly clean, was filled with men, women and children. The congregation sang in their own tongue some of the great old hymns of the church, read all in unison the last chapter of the Gospel of Matthew, and listened intently, children and all, to Dr. Wachter's translation of the addresses of the visitors.

From the platform we could look out through the open doors and see the colored walls of the hospital with its obvious marks of order and efficiency and service. Adjoining the hospital was a great Buddhist temple compound. An old pagoda falling into ruins was overgrown with trees and foliage. A great Buddhist image sat, defaced and neglected, before the pagoda under a corrugated iron roof. No worshipers knelt before it. No voice of worship or of teaching could be heard. There was Siamese Buddhism, indolent, torpid, ineffective, living on only as a sedative and an opiate, strong in the tradition and inertia of two thousand years. Here, beside it and across the street, was Christianity, alert, living, serving mankind in the ministry of an active love, filled with the spirit of Him who said, "I came to minister" and "I must work."

The little congregation on Sunday morning numbered the same as the group of the disciples gathered in Jerusalem after the Day of Pentecost. May we not believe that, as from those beginnings, the Christian church went forth to change the whole mighty empire of Rome, so from these beginnings Christ's church may move out to win these people along the coasts and in the forest deeps of lower Siam, and to do it in less than the four centuries needed to win Rome?

Part of Roman Catholic procession on Holy Thursday at Lucena, when the image of Christ is carried through the streets. Six pictures were given by Dr. and Mrs. Magill.

One of the missionaries who is no busier than the rest conducts eight recitations daily, superintends the Silliman printing press, involving the proof-reading of a million and a half pages annually, takes his turn at conducting Sunday and chapel services and serves as superintendent of the Sunday-school. His spare hours are occupied in writing a new text-book. His work commences at 7:45 in the morning and ends when it is necessary to go to bed at night, and that within ten degrees of the equator. And he likes his job!—*Chas. A. Gunn* in *The Presbyterian Church and the Filipino.*

A PRAYER IN TIME OF WAR

THOU, whose deep ways are in the sea,
Whose footsteps are not known,
To-night a world that turned from Thee
Is waiting—at Thy Throne.

The towering Babels that we raised
Where scoffing sophists brawl,
The little Antichrists we praised—
The night is on them all.

The fool hath said . . . The fool hath said . . .
And we, who deemed him wise,
We who believed that Thou wast dead,
How should we seek Thine eyes?

How should we seek to Thee for power
Who scorned Thee yesterday?
How should we kneel in this dread hour?
Lord, teach us how to pray!

Grant us the single heart once more
That mocks no sacred thing;
The Sword of Truth our fathers wore
When Thou wast Lord and King.

Let darkness unto darkness tell
Our deep, unspoken prayer;
For, while our souls in darkness dwell,
We know that Thou art there.

Alfred Noyes in *The London Daily Mail.*

THUS far we have felt the war only in advanced cost of living. The *S. S. Princess Alice* standing in the harbor reminds us daily of the terrible cost to many companies. One good result is the new appreciation that has come to the Filipino of the American flag. There is much less talk of independence.

CEBU. *(Rev.) G. W. Dunlap.*

THE *Punjab Mission News*, an interdenominational periodical, in its May issue quoted as "a welcome and characteristic message" a note from Miss Clara Thiede, our long-time valued India missionary, now at her home in Germany, which had appeared in WOMAN'S WORK. From Germany to America, from America to India, and back again, reaches "the tie that binds!"

ONE of our Miraj missionaries writes: "We feel very sorry for the position in which the German missionaries are placed, but are glad to be able to say that the Government is doing all they can to help them out. The report that some have been put in prison is not true. Government has even taken over the support of many of their schools to give them back at the end of the war."

"How did you reach here with your five little children?" was asked of a poor Christian mother. The woman had traveled for nine hours to be able to reach the services which were being held each day and evening while their pastor was visiting the districts in the mountains. Part of the journey was up such a steep hill that there was no way of getting to its summit except by getting a grip on the stray roots and tufts of grass and simply drawing one's self up in this way. If friendly arms were at the top to take hold of your outstretched hand, and then catch hold of the other and haul you up, it helped, but is not enjoyable.

"How did you with those five children get up that bad place?" "Oh, that was easy, pastor," explained the woman. "I went up with one at a time, coming back for each one until I got them all up."

The husband thought the nine hours' journey not too long to reach the Bible services, and he appeared each evening in time for the last service, and returned late at night to take care of the few live stock on their little farm. To have new thoughts given of God was worth weary travel nineteen hours out of the twenty-four.—*All the World.*

NEWS FROM THE FRONT

PERSIA

Mrs. J. P. Cochran writes from Urumia in May and June: It seems almost too good to be true to think that we are in touch once more with the outside world, and may be it is. But, anyway, the governor says he will send a messenger over to Tabriz to carry letters and perhaps he will get through safely. . . . Our flag was put up on not only our own property but on all the adjoining block of Christian property in the city, and doors or holes in walls made between all that adjoining property to make it under our control and only our principal big street gate allowed to be opened, all others being barricaded. There between ten and fifteen thousand, many thousands of them destitute, congregated and sat huddled in rooms, a hundred in a room or more sometimes, unable to lie down at night on account of the crowding.

The city church is in the enclosure and it held three thousand ill-smelling people with their few earthly possessions remaining to them. Here at the college we had about two thousand, and as we have few buildings the housing was a problem. We had five hundred in the hospital. Our largest ward has only ten beds in it and by putting people on the floor between the beds we could get in about twenty, but from two other large wards we took the bedsteads. Over a hundred in each sat huddled together on the floor, without fire or lights, as we could not afford them for them. I reserved one room for myself for living, dining and bedroom combined, and took in seven of the college boys to live in my dining room.

Then we all began to get the typhoid fever. I had it and recovered. In the hospital there was a time when the head physician-assistant, Dr. Daniel, who died with it, the matron, druggist, all the nurses, the cook and bake-woman, the steward and washerwomen were all down together and two hundred and fifty patients to be taken care of.

There is no power of description that can overdraw the picture that is and has been before our eyes constantly of misery and distress. Instead we have to veil it, for details are too horrible, too revolting to try to convey to people who are not called upon by God to go through it. But whatever the end may be for me, I am sure I can only be thankful God has given me such an unlimited opportunity for service as these last months have been. We are still feeding thousands of people just enough bread every day to keep life in their bodies, and have saved the Syrian nation, but have accumulated thirty or forty thousand dollars of debt which we don't know where to find money to repay.

While the Christian villages of our plain of Urumia and the plain of Salmas, just north of us, were laid waste, the property carried off or burned, the people killed or compelled to flee to the uncertain protection of our compounds, defended by six unarmed men, still amid it all we were not either robbed or killed by the hand of violence. Two thousand or so have died within our gates and what it meant to hear the sound of wailing and lamentation as the Orientals do it or to see the bodies borne on ladders to be hurried off for burial, you can hardly imagine. After months of waiting and suffering the Russians are again in power, bringing about the return of stolen property, stolen girls, and demanding that Moslem landlords furnish their destitute tenants with wheat until the harvest so as to preserve their lives.

And Miss Holliday writes from Tabriz: We can hardly believe that after these months of apprehension we can once more hear from our dear ones and communicate with them. All was done that could be to protect them, and we are most grateful to our Government for its intervention at Constantinople. Our Consul here, Mr. Paddock; the Minister in Teheran, Mr. Caldwell, and the one in Constantinople, Mr. Morgenthau, were all trying to prevent a recurrence of the frightful massacres which took place in March, and by God's help they succeeded. As America will not let the Christians be murdered and Germany forbids the Jews to be touched, the "Holy War" must stop automatically for lack of victims, but it wrought fearful evil while still unchecked, and shows up so thoroughly the unchanged character of Islam that it should stop the mouths of all apologists for that false faith and cover with indelible shame those who put in motion that terrible weapon.

It is estimated that in Urumia alone, three thousand Christian refugees, many of them Protestant, have perished from disease, another thousand have been murdered and about five hundred girls and women carried captive to a fate worse than death. The desecrated churches and Scriptures destroyed show the animus of hate against Christ and those who bear His name. The worst is, it was *not* an outbreak of uncontrollable passion but a deliberate design to defile and ruin the womanhood of the Christians, as far as they were able. Our resentment must not be against these poor dupes of Satan, who "know not what they do," but against the power of evil and relentless enmity which lies back of all, and of which these misguided followers of Mohammed are but the tools.

MEXICO

Miss Turner writes from Aguascalientes: I finally succeeded in getting three sacks of corn and have bought some rice, flour, etc. We have given out some 250 pieces of clothing. It is impossible to secure goods, shoes, hose, etc. I have never before seen starving children. I have seen pictures of children in famine-stricken countries but now I see the real thing. Even animals, such as fine milch-cows, are dying for lack of food while the army camps are over-supplied. A man came in from one yesterday saying he saw great piles of fresh beef lying in the sun, spoiling. They kill more than they need, taking the best parts and throwing the others aside. . . . Miss Spencer went to the palace to get a passport for one of our members to go out and bring in fuel for Americans. Not a man was to be seen save the guards. Poor things! They live running from one place to another. It is remarkable how thoroughly they have respected everything pertaining to the mission. . . . We have had most encouraging results in distributing the Scriptures. Some officers on being given one of the Gospels said: "This is part of what we want, bring us the whole New Testament."

With Presbyterian Young People

HOW COLLEGE GIRLS CAN HELP

Last fall I was scheduled to speak to a group of girls at a certain college and because of a delayed train I arrived in time only to go straight to the meeting. As I mounted the platform, I heard a gasp, I knew not whether of amusement or surprise. The terrifying possibility that my clothes might not be on properly occurred to me. But there was no time for investigation, so mustering my courage, I gave my talk as best I could under the trying circumstances. Immediately after the meeting two girls rushed up to me and said: "Do you know, we nearly laughed out loud when you came in, we were so surprised. For a week there have been posters around college announcing this Board Secretary and we pictured you as at least sixty years old, wearing glasses, and an old maid!" I replied that I qualified in the last two respects, but that as yet I was not quite sixty. For the first time these girls realized that girls as girls have a vital part in church work, that they needn't wait until they are grown up to help in the Church, but that right now, while they are young, they must find their share of the work and do it.

College girls are realizing that they are peculiarly fitted for the arousing of missionary interest among young people. One girl writes: "I didn't want my young sister to grow up to be as ignorant about missions as I was and so I am organizing a group of her friends into a Westminster Guild circle and I'm going to try to show them what real live missionary work they can do." A Senior told me that she is to be married this summer and will live in a little country village. "Now," she said, "I heard you speak of the Westminster Guild, please tell me all about it for I believe it will be just the thing for the girls in that little town. They have never had half the blessings I've had, and I want to give them the best, and that is, to get them interested in doing things for other people." Another girl wanted the children in the Sunday-school to get definite pictures of the little boys and girls across the seas to whom they were sending their pennies. So she undertook to have a five-minute talk on a different mission field each Sunday, with the result that one day she saw two of her little cherubs fighting with all their might, punching eyes, pulling hair, and tearing shirts. She rushed up, pulled them apart and demanded, "Harry, what are you fighting about?" Harry drew a long breath and said, "Well, do you remember what you said last Sunday about home missions?" She replied that she did. "Well, but do you remember what the girl said the Sunday before about foreign missions?" Again she said she remembered. "Well, that's just what we're fighting about. Jimmy, he says that home missions is more important than foreign missions, but I tell you foreign missions is heaps more important than home missions and we just had to fight it out, that's all!" I think you will agree with me that that girl had been a fairly successful teacher and had made missions mean something to Harry and Jimmy.

For the first time girls are coming to see that the women of the Church want them to help in their world-wide missionary work. One lady said: "We need more brown hair in our missionary society, the hair there now is all gray and white." A college girl replied: "We college girls are the ones to supply the needed brown hair and we will come and join the brown with the white and gray in working for missions." Evidence of this uniting together of the girls and women has been seen more clearly this last year than ever before. Girls are holding offices in auxiliaries, taking part in programs at presbyterial meetings, going as delegates to synodical meetings. At one presbyterial gathering last spring, in looking over the audience, I found to my great delight that one in every ten was a girl. Those women had evidently been making an effort to get the girls to join with them and were welcoming the "brown hair!"

Not long ago I was telling a group of college girls of the many opportunities for service which their own church offered to them, and urged them to go home and take up their share of these openings. Afterwards a girl said to me: "Oh, yes, it's all very well for you to tell us to go home to our church and get work, but you didn't say one word about how hard it is to get started. You know we aren't going home and go to church the first Sunday and say 'Well, here we are, we're all educated, we have the latest methods, now we're going to do things.' You see we have a little bit of modesty left and we don't want to push ourselves forward boldly. So it would be so much easier if the women should come to us and ask us to help them. If they would show us where we are needed and what there is to be done, then it would be so much easier for us to know how to start."

Women of the Presbyterian Church, during this coming year will you not make an even greater effort to help these girls "get started?" Do you want their energy and enthusiasm in your societies? Do you want to help them to work for others? Then, here is the secret, ask them to join with you in your work and *give them something to do.*

Isabel Laughlin, Student Secretary.

Since the dawn of Philippine history the Moslem Moro pirates have raided the towns of the Christian Filipinos and carried their wives and daughters off into slavery, torture and spoliation. Politicians talk of Philippine unity and of one legislature for all Filipinos. But they do not take into account the Mohammedans. The Spanish friars conquered all of South America and seven million pagan Filipinos, but in three centuries of unremitting labor they never made a dent in Moro solidarity. The American soldiers have been fighting, persuading, educating, in Moroland for a decade and a half, but the sentinels must still keep watch. In Jolo, the fighting still goes on in the hinterland and the pirates of Tawi Tawi are still unsubdued.—*Caleb Goodin* in *The Outlook.*

HOME DEPARTMENT

UNITED STUDY OF MISSIONS

The King's Highway

CHAPTER II. "COMING, COMING, YES, THEY ARE!" A STUDY OF BEGINNINGS IN INDIA.

Contrast the worship of one God with the conception of various deities.

Outline the different religions of India.

Describe Ceylon, its geographical character and climate; its people in social, moral and religious aspects; the effect of Buddhism and Animism on the Singhalese; the priests and priestesses.

Sketch beginning of Christian work there; some pioneer missionaries.

Mention four peculiar difficulties of mission work in India:

1. Variety of languages spoken; nearly four hundred millions of people speaking literally hundreds of languages and dialects.

2. Varying forms of idolatry; degrading observances; vice and shame not in spite of religion but a part of it.

3. The caste system; the oppressed women.

4. The example of Europeans, degraded or indifferent.

Sketch pioneer work by German missionaries; by English missionaries.

Recent rate of progress in results in Methodist missions; in United Presbyterian; in Baptist.

What advance has been made in the education of women?

Are there sufficient native and foreign women teachers?

Describe some medical work at prominent points, touching on our own work at Miraj, under Drs. Wanless and Vail.

Sketch what are called "the Mass movements" of recent years.

CHOOSE LEADERS TO LEAD

THE time is now here to take up again the year's work in our missionary societies. Most of us allow ourselves a change and respite during the summer months, and few of our societies plan for more than eight or nine regular monthly meetings. But rest from labor should not mean cessation of planning; on the contrary, the peace and quiet of the summer should give us time not only for much thinking upon the things of God, but also for the refreshment of soul and of body which brings clearer visions of His Kingdom, and a deeper desire for its advancement.

Many of us have been thinking of how we may make our missionary societies more effective in God's service, of how we may reach the many women of our churches who have as yet shown no interest in home or foreign missions.

This is a day of very general activity among women. We know of women who are doing splendid work in nearly all the professions, and filling efficiently all sorts of business positions. In fact, the criticism is possibly well founded that women are becoming too nervously active, that they have lost somewhat the poise and strength of character of their grandmothers—that strength and serenity which come from much reflection and contemplation, from self-sacrifice, from quiet living. But since activity is the watchword of the day, since woman are working along all lines, since every woman's club has a waiting list of would-be members, why should we who are longing for the coming of God's Kingdom even to the uttermost parts of the earth, be contented to allow the missionary society to struggle along while so many efficient women of our churches are outside its membership?

It is not that we wish to decry any of the fine work done by women in other fields of endeavor; it is that we wish women would give more to the church than merely the energy and enthusiasm they have left after all these other things are so well and efficiently done. Can we not profitably employ in our missionary societies some of the methods used successfully in other lines of social and philanthropic work? Can we not be as careful as they are to choose the right women for our officers, the women who are suited by nature and fitted by training for leadership? There are auxiliaries which go on, year by year, electing the same officers, who have had no change of method or new ideas for perhaps twenty years. What business would flourish under such conditions? How long would a club or secular society exist with such management? Surely our God is long-suffering.

We want the most intelligent as well as the most consecrated women in our churches to plan for our work and to lead in its development. The woman who can not lift her voice so that she can be heard by the audience before her should consider conscientiously whether she is called upon to speak, and the woman who has little or no knowledge of foreign missions should not be elected as one of the officers of a foreign missionary society unless it is certain that she will devote time to informing herself. A case in point was well put in a recent number of WOMAN'S WORK, in one of its pithy editorials. After providing herself at the office with materials, a secretary of literature inquired, as she was about to leave, "What is this magazine about, anyway?" Let us hope that she may be so inspired with a love for missions that she may become well informed as to its literature; but, in choosing the right woman for the post of secretary of literature in any society, it would hardly seem wise to select one who did not even know the name of our one woman's foreign missions magazine.

What we need is consecrated efficiency in leadership and consecrated followers among those who can not lead. Above and beyond all we need consecration to God's service, and when our churches have that, we shall not lack either leaders or followers. The leaders will not give to the society which has for its aim the magnificent task of evangelizing the world what little time they have left after working at some reform in their town or

city. We must all adjust the lens we are using so that our vision may become broader, and then we shall put our Master's work in its proper first place. "Seek first the Kingdom of God and His righteousness and all these things shall be added unto you" —there will be time and strength for all needed reforms, and fewer reforms will be necessary when we live on a higher plane. And let us make the enlistment of the women of our churches in the cause of missions a personal and individual matter. If we put the same thought upon our missionary meetings that we do upon our social entertainments, they would soon lose their old stigma of being dry. If we worked as hard to get our friends into our missionary society as we do into a club which we enjoy, our meetings would never be poorly attended.

Foreign missions is no longer a far-away, unknown subject. The ends of the earth are fast coming together, and no one can now be called intelligent who does not keep somewhat in touch with the progress of civilization in Japan, in China; in India, in South America, and it is the missionaries of the Christian church who are the leaders in bringing about this civilization. We need never apologize for asking a woman to attend a missionary meeting. "Darkest Africa" has the largest Presbyterian church in the denomination and we read that in Korea, the "Hermit Nation," a convert to Christianity has been made for every hour, day and night, since God's missionaries began their work there. It is hard to keep pace with the marvelous march of progress in the Orient—why should we in the Occident not realize that the story of such progress is the most interesting story in the world?

Since these things are true, since God has used the fragments of time which we give Him, our tired efforts made after other work is done, the ineffective leadership that we so often get because much of the best talent is employed elsewhere, shall we not turn about and give Him our best and see what will be the result? "Bring ye *all* the tithes into the storehouse, and prove me herewith, saith the Lord of hosts, if I will not open you the windows of heaven, and pour you out a blessing that there shall not be room enough to receive it."

Let us give our most *careful* and *intelligent* thought to the task of selecting the best officers from our societies, not being easily discouraged if it is difficult to persuade the women who are the natural leaders. Perseveranee, tact and prayer can accomplish wonders. Let us choose for our secretaries of literature the best informed women in our churches, the women who keep in touch with the progress of events and the advance of God's Kingdom, and who can inspire others to read, and let us not rest till we convince the right women of their opportunity. The heads of committees should also be selected with great care as such heads are chosen in the most active women's clubs we know. And behind the leaders the rank and file will follow as the well-trained army follows its general and his lieutenants.

Thus may our knowledge increase, our treasuries be filled, our churches awakened to greater effort, and God's Kingdom advanced at home and abroad.

New York. (*Mrs. John H.*) *Martha B. Finley.*

The Annual Day of Prayer for Women's Foreign Missionary Societies will be observed on Friday, November 12th, from ten o'clock A. M. until four P. M. The change in month has been made at the request of Women's Boards in various localities and was approved at the Triennial Conference in New York. It will be an advantage to begin the work of the season with this day of prayer and we shall avoid the conflict with denominational days in January.

The Federation will publish an outline program for local use and *The Bulletin*, issued in October, will furnish valuable material, prayers, readings and music. These may be ordered from any of the Women's Boards.

SUMMER STUDYING

One hundred and twenty-six alert, consecrated women were enrolled at the School of Missions held in Wooster, Ohio, Aug. 7-12. All four presbyteries of the Synod were represented, and eleven women came from other states to participate in the feast of good things. Literature was displayed under the supervision of the synodical secretaries of literature, and also a number of original posters made by some of the clever women in Ohio churches. A magnificent collection of curios was exhibited by the missionaries home on furlough, ten of whom were present.

The King's Highway was taught by Miss Schultz of the Philadelphia Board, and the Bible study hour and vesper service were in charge of Miss Angy Manning Taylor of Chicago. The Missionary Rally, arranged for the closing session, was participated in by Rev. W. H. Hannum, India, Rev. A. V. Bryan, Manchuria, and Rev. R. F. Lenington, Brazil. Solos by Mrs. Roy Cunningham of Wooster added much to the inspiration of many of the services.

The School of Missions, since its inception three years ago, has been under the supervision of the missionary societies of the synod, and has from the very first been self-supporting. Expenses are met by contributions from the presbyteries of the state, and by a registration fee of one dollar.

Mrs. N. R. Harrington.

The School of Missions for the Rocky Mountain region was held at beautiful Boulder, July 6-13. The registration showed six hundred in attendance with twenty-two States and fifteen denominations represented, Presbyterians leading with 205 delegates. Missionaries from India, South America, Japan and Utah, besides other prominent specialists, were heard. Mrs. D. B. Wells of Chicago and Mrs. J. F. Fisher of Cleveland were the lecturers on the text-books. Study classes were conducted by Mrs. E. H. Silverthorn of Denver, Mrs. W. C. Robinson of Colorado Springs and Miss Ina Shaw of Topeka. Classes and lectures had fine attendance and the interest was keen. Fifty girls and

young women gathered in the girls' camp, which was a veritable beehive of enthusiasm. Many especially delightful and inspiring hours can not be mentioned in detail, but this was undoubtedly the most satisfactory session the Boulder School has held. (*Mrs. H. H.*) *Irene B. Seldomridge.*

The Summer School, under the auspices of the Interdenominational Committee of the Central West for Missions, was held at Winona Lake, Indiana, June 24-July 2. Four hundred and twelve were enrolled, ninety in the young woman's department. Thirteen states were represented and seventeen denominations. "The Church and the Nations" was the theme at the basis of all the study work.

Mrs. D. B. Wells and Mrs. J. F. Fisher lectured on the text-books. Bible study was directed by Miss Angy Manning Taylor of the Moody Bible Institute, who brought many inspiring lessons. Normal study work and conferences on various departments added to the general helpfulness of the school.

The young women introduced much brightness by giving a pageant and by singing their processional: "Coming, Coming, Yes, They Are," at many of the services. The twilight hour spent on the "Hillside" with missionaries from many lands, the popular evening programs and the wonderful sermon of Bishop Spreng, made their lasting impression.

The social intercourse made possible through the courtesy of the women of Winona Lake was another factor in making the week one of unusual pleasure. The school closed with a devotional service led by Mrs. C. E. Vicker, the chairman.

(*Mrs. O. R*) *Nina D. Williamson.*

WAYS OF WORKING

"Often when a good amateur performance is given in a church or club the remark is made, 'Wasn't it splendid? But what a pity to have all that work just for one time!'"

During the past year a successful missionary demonstration was given in Long Island Presbytery which made that remark quite unnecessary. A group of young men and women of several denominations, after being trained in a play and also in a pantomime taken from *Voices from Everywhere*, made a thirty-mile auto trip to give the performance before a missionary institute; later they gave it in the Easthampton Presbyterian Church before a large audience, and yet again in a nearby village. (*Voices from Everywhere* is published by The Domestic and Foreign Missionary Society, 281 Fourth Ave., New York.)

A missionary writes: "When on furlough it was very gratifying to find photographs, etc., displayed in a number of the churches visited, showing good use of the Bulletin Board materials which we have been sending during the past several years. This fact leads us to renew the experiment. We shall therefore be glad to send a photograph or something of interest every other month to any of the churches desiring it. Explanatory notes will appear in the contemporary *Bi-Monthly*. If your church wishes it and you will simply agree to make the most use of what is sent you, write us and we will add your name to the mailing list."

Address Rev. C. E. Patton, Kochau, Kwangtung, China, *via* Canton.

"Our *magazine quiz* has revolutionized our subscription list, and better still, *the magazines are read!* Our plan is to provide each member with a magazine and a list of the questions to be asked the day before we have the quiz. Then we divide the house and 'spell down' with the questions. I enclose a copy of our questions from the March Woman's Work for the April meeting:

1. How many members of the Protestant Church in Japan?
2. What is the population of Japan?
3. Where is Mrs. R. P. Gorbold located?
4. Why was our school changed from Yamaguchi to Shimonoseki?
5. What do the girls of the Joshi Gakuin, Tokyo, think of the 'modern missionary?'
6. What did Mrs. Lew do?
7. How has the war affected our work in Beirût?
8. What does Yusuf Bey think of women?
9. When and where is the biennial meeting of the Southwest Board to be?
10. How many missionaries has our Woman's Board in Japan?"

"In a recent number of Woman's Work an auxiliary was mentioned which subscribed for the magazine for their church parlors, the local library, Y. W. C. A., department store reading-room, etc. We thought this was fine, but one of our leading intelligent women has done even better. She has persuaded our library authorities to have a special alcove for missionary books, magazines and pictures, with a comfortable writing table where books may be examined, notes made, etc.

"Why shouldn't libraries subscribe for Woman's Work as well as for the general magazines, and those on special technical subjects?"

How to Use, by Helen Barrett Montgomery, programs, dialogues and dramatic outlines for *The King's Highway*. Price 10 cts., postage, 3 cts. *Pilgrim's Progress on The King's Highway*, by Margaret Applegarth. A set of programs, suggestions and attractive designs for girls. Price, 10 cts., postage, 2 cts.; *Prize Peace Stories* will be issued by the Christian Women's Peace Movement in October, containing the first prize story, *The Iron Cross*, by James Church Alvord, and five other stories, *The White Zeppelin, The Red Cross Lady*, etc. Price per copy, 75 cts. For sale by your Mission Board, or M. H. Leavis, Agent, West Medford, Mass.

I wish you could all see our nice building. Miss Bartholomew's experience and Mr. Gunn's skill and taste have been combined with most excellent results, and we are certainly enjoying it. The work of equipping it came to a standstill, however, for lack of funds; so you may know how welcome was the special gift we received and how thankful we are to our Father and to the servants whom He has used in our behalf. Pray for us that the larger building may indeed mean a larger work for the Master and more souls won for Him.

(*Miss*) *Julia M. Hodge,*
Manila. Ellinwood School for Girls.

FROM OUR BUSINESS OFFICE

Some subscribers who live west of the Mississippi report that Woman's Work does not arrive in time for them to make use of its contents at the monthly missionary meetings. We begin to mail the magazines on the nineteenth of the month preceding the date of issue and all copies are sent out by the twenty-fourth of the month. We would suggest that, if copies are always late, the date of the missionary meeting be moved forward. The magazines are sent out, according to the postal regulations, by fast freight trains and when the copies are deposited in the post office nothing further can be done by the publisher to hasten the delivery. The magazine material is collected and set up the latter part of the *second* month preceding the date of issue and it does not seem advisable to begin earlier, as the material is over a month old by the time it reaches the subscribers as it is.

NOTES FROM HEADQUARTERS

From Philadelphia

Send all letters to 501 Witherspoon Building. Directors' meeting first Tuesday of each month at 10.30. Prayer-meeting, third Tuesday at 11. Visitors welcome at both meetings.

Prayer Meeting, Oct. 19. Topics: *Our Publications, The Philippines.*

It is not too early to plan for Biennial Assembly, April, 1916. One feature will be a presbyterial Roll of Honor; unless every organization, young and old, does its share your presbyterial society will not have a gold mark. Make its ten points your aim for the winter's work. Prayer is too spiritual to be put on the list, yet without it all else is useless. Let us pray always with all prayer and supplication in the Spirit for all saints, and especially for the missionaries and native Christians that they may speak boldly and be faithful witnesses in these days of trial.

PRESBYTERIAL HONOR ROLL, BIENNIAL ASSEMBLY, 1916

1. Have you made a definite apportionment for an increase in gifts to regular work, and have you met it?
2. Have you made quarterly payments?
3. Have you paid to Miss Cattell before December 15th fifty per cent. of your gifts to regular work?
4. Have you met all your presbyterial pledges fully (including the share of the C. E. Societies in the support of their missionaries), and have you given to the Philadelphia Board's General Fund?
5. Have ten per cent. of your auxiliaries contributed to the Philadelphia Board's Emergency Fund?

SINCE LAST BIENNIAL HAVE YOU

6. Made an increase of five per cent. or more in membership?
7. Increased the number of Y. P. organizations (S. C. E., Y. W. and L. B.)?
8. Increased the number of foreign mission study classes?
9. Increased your subscriptions to Woman's Work and to *Over Sea and Land?*
10. Have any of your members gone as foreign missionaries since last Biennial? If so, who?

Those answering *four* of these questions affirmatively will have their names printed in black letters; *seven* questions, in red letters; and *ten* questions, in gold letters.

One and another missionary has sailed for her distant home leaving happy, affectionate goodbyes; among them Miss Milliken of Tokyo in presenting "Greetings of the Ladies' Foreign Board of Japan," Mrs. Komoda, President, to the "Mother Board of Philadelphia," adds: "Having come into touch with so many new currents of thought and life in the homeland I shall think with a fresh sense of fellowship of the Tuesday meetings at the Witherspoon." To these meetings we invite all who love to hear news of the coming of the Kingdom of righteousness and peace.

Leaflets for the Month: *Wonder Stories: Hospitals; Short Story of a Long Bondage*, each 3 cts.; *The Philippine Mission; The Philippine Challenge to the Church at Home*, each 2 cts.; *Missionary Work for Boys and Girls*, free.

New Leaflets: *New Certificates for Little Light Bearers*, very pretty and artistic, 5 cts., 50 cts. per doz.; *Musical Praise Service*, 3 cts., 25 cts. per doz.; *Foreign Missionary Programs*, Series 4, 3 cts., 30 cts. per doz.

From Chicago

Meetings at Room 48, 509 South Wabash Ave., every Friday at 10 A. M. Visitors welcome.

Six Conferences in one summer would seem impossible to most of us, but our president, Mrs. Berry, never spares herself when the cause of foreign missions may profit by her efforts, and six is her number of Conferences this past summer. Some of us need a little encouragement along this line.

If you read *The Continent*, and surely you do, if you are good Presbyterians, you have found wide-awake and stirring news from our mission fields in this eventful year.

We are exceedingly sorry that Mrs. Engstrom, our field secretary, is compelled to take a longer rest than her regular vacation. She is overfatigued from continued and faithful service and her physician orders complete rest. I am sure you will remember to pray for her speedy recovery, and patience to endure the trial of enforced idleness.

Many Christian physicians have freely given their services to our missionaries when on furlough. This time it happens to have been the senior Dr. Mayo of Rochester, Minn., who sent Miss Melrose back to China cured, after having taken her under his special care, visiting her daily, and all without charge.

A pastor of large experience said that many had asked him to pray for them, when they were beginning a voyage or facing a crisis, but he could not remember one request to give thanks when the voyage had ended or the dreaded danger was past. Having long prayed that Dr. Mary Fleming might have a free course to sail for Persia, where she has been so greatly needed in the Whipple-Kirkwood Hospital, let us now, having "thrown her on the road" August 26th, thank God, even though she has gone into "the midst of trouble."

Friday meetings in August have seldom been so well attended as those of the past summer. Among the pleasant features of those morning hours were the talks given by Rev. and Mrs. James H. Nicol of Syria, on their way to Lake Geneva. The open doors set before a missionary mother,

shown by that worthy granddaughter of Mrs. Charlotte Ouisconsin Van Cleve, and the stories of shepherding told by her husband, gave other travelers on the King's Highway much to think about.

AMONG the many welcome guests of the late summer were Mr. George T. Colman, Ph.D., and his bride, who was Miss Harriet L. Sager of Chicago, appointed to Mackenzie College, Sao Paulo, Brazil; Miss Olivette Swallen, bravely returning to Korea and the great work awaiting her in Pyeng Yang Girls' Academy, and Miss Roberta Barr of the Freedmen's Board, burning with new zeal on her return from Hastings Young People's Conference.

THE addresses of missionaries who have asked for picture cards and directions how to prepare and mail them are always gladly furnished from Room 48, but the cards should not be sent here, as it costs the same to send such a package to a twelve-thousand-mile-distant station as to Chicago, i.e., 1 cent for each 2 ounces or fraction.

PHILIPPINE LEAFLETS: *Annual Report*, 5 cts.; *The Presbyterian Church and the Filipino; The Philippine Mission; Pedro Reeto*, each 2 cts.; *New Faces and Forces*, 1 ct.

OTHER LEAFLETS: *Foreign Missionary Programs*, Series IV; *Sing Ye Praises with Understanding* (a Musical Praise Service); *The Fultons' Furlough*, each 3 cts.; *A Guardsman at the Gate* (a description of the work of Miss Donaldina Cameron), 5 cts.; *Two Little Chinese Rosebuds; Responsive Praise Service—The King's Highway; Growth of a Spirit of Unity among Women*, each 2 cts.; Mite Boxes for Women's Societies, 10 cts per dozen.

☞Do not send orders for leaflets, Yearbooks or other literature to WOMAN'S WORK but to your own Headquarters.

From New York

Prayer-meeting at 156 Fifth Ave., cor. 20th St., the first Wednesday of each month, at 10.30 A. M. Each other Wednesday there is a half-hour meeting for prayer and reading of missionary letters, commencing at same hour.

ALTHOUGH the meetings of the Board are suspended during the summer vacation its activities continue, but the first Wednesday of October has become the starting point for the work of the fall and winter. The meeting on October sixth will be in charge of the president, Mrs. Wm. Packer Prentice, and a full attendance is invited.

THE secretary for specific work calls the attention of auxiliaries to the fact that there are still several missionaries whose support has not yet been assumed. Does not some society want to make a special effort this year and so have the joy of possessing its own representative on the field?

NOW is a time when the world is asking whether the Church has not failed in its work. Mission study is answering that question by showing us the Church at work in the nations and the tremendous amount that has been accomplished. Every church and every society should study one of the splendid text-books available. Not read, but study weekly in a small group with one leader but with preparation and free discussion by every member. And the result will be new interest with increased prayer service and giving to missions.

THE young people's secretaries request the prayerful, tactful and careful co-operation of presbyterial and auxiliary officers in order to stimulate missionary interest among the young people. Could not the officers and members of auxiliary societies cultivate wise and thoughtful but *not too apparent* interest in the missionary activities of the young people of their church and tactfully suggest the necessity of acknowledging communications from the presbyterial secretary and of making and keeping missionary pledges, etc.? Of presbyterial officers the question is asked: Just how much of a place do the young people *have* in the program of presbyterial meetings? Do they feel that they have a part and responsibility in the Great Enterprise?

THE Board has long felt the need of interesting the young people in a more earnest foreign missionary endeavor, and to this end a field secretary for young people, Miss Florence Tyler, will begin her work in September. If your presbytery has any specially difficult young people's problems and needs Miss Tyler's help, write to Mrs. Woodford D. Anderson.

ARE we putting aside each day a little gift for our Summer Offering, which is to be devoted to two special, pressing needs in medical work in India?

Will the various treasurers urge this need in the early autumn so that all gifts for it will reach headquarters before December first?

A BRIEF but comprehensive outline of the work of our Board at its *Home Base* will be ready for distribution early in the fall. Sample copies will be sent to presbyterial officers.

LEAFLETS: *Annual Report of the Philippines; Question Book*, each 5 cts.; *A Doctor's Visit to Orion; From My Own Experience*, by Hon. Wm. H. Taft, each 2 cts.; *The New Philippines*, free; Post Cards, 4 subjects, 2 for 5 cts.

NEW LEAFLETS: *The Fultons' Furlough; Foreign Missionary Programs*, Series 4, 3 cts. each; *Speaking for Others in Persia; Two Little Chinese Rosebuds*, 2 cts. each; Responsive Service, *The King's Highway*, 15 cts. per doz.

☞Do not send orders for leaflets, Yearbooks or other literature to WOMAN'S WORK but to your own Headquarters.

From St. Louis

Meetings first and third Tuesdays of each month at 10.30 A. M., Room 707, 816 Olive St., St. Louis. Visitors welcome. Missionary literature promptly attended to. Send orders to above address.

SYNODICAL officers have worked strenuously for good fall meetings. It is the same painstaking work, year after year, but the growth of missionary interest, missionary needs, attainments, consequent obligations, and withal the sure magnificent outcome, are the incentives towards making each missionary meeting better than the one preceding it. And so it is that the missionary program has had its own evolution. You will realize this as you turn over the leaves of the new Foreign Missionary Program.

KANSAS has once more written on her synodical banner, "Knowledge, enthusiasm and prayer are the forerunners of service." It would be well for us all to test that truth for the Kingdom. The first begets the second: when both lay hold upon the third, the power evolved is in touch with the divine.

MORE and more is the place of prayer becoming recognized in our work. Not the least precious moments of our meetings are those in which we gather close to each other and with a realization

of the presence of the Master, and a true sense of our dependence upon Him, make known the desires of our hearts.

An interesting personal report was from Mrs. Geo. S. McCune of Syen Chun, Korea. Much of it related to the self-help department of the educational work among young women of the church. Results are fine. A pen-picture of each of the twenty-five members of the class is an attractive feature of the report. This is outside of her other educational work. She finds it a delight to teach Korean women, they are so eager to learn.

Mrs. Jones of Kiang-an sends a brief message telling of the havoc wrought by the recent flood, the like of which has never before visited Nanking. Fears are entertained of the effect upon the crops.

Mrs. J. H. McCall writes from Caetate, S. A., encouragingly from that difficult field.

We have cause to be gratified with the growing popularity of mission study. New classes are reported at almost every meeting.

Miss Fisher, our Westminster Guild secretary, will be unable to care for the work for some months. Mrs. W. L. Faris will lead the committee in her absence.

Mrs. Berg expressed herself as highly pleased with receipts so far. We are getting somewhat over the habit of crowding the bulk of our gifts into the last quarter.

New Literature: *Speaking for Others in Persia*, by Annie Rhea Wilson, 2 cts.; *Two Little Chinese Rosebuds*, the story of two little slave-girls rescued by Miss Cameron, 2 cts; *Sunlight and Candlelight*, a missionary play, 25 cts.; *The Pilgrimage or the Haj*, a missionary play, 25 cts.; *The New Hymnal*, to use in missionary meetings, 10 cts.; Song, *Coming, Coming, Yes, They Are*, 2 cts. per copy. Free list of selected literature and outline map of the world to use in the study of *The King's Highway*, 15 cts.

We hope our whole territory will use the Responsive Service, *The King's Highway*, at study classes or at a praise service, though far better for the praise service is the leaflet, *Sing Ye Praises with Understanding*, 3 cts. per copy, 25 cts. per dozen.

From San Francisco

920 Sacramento St. Meeting first Monday of each month at 10.30 and 1.30. Executive meeting every third Monday. Prayer service first and third Monday from 12 till 12.30.

One of the most thrilling pieces of news that the Occidental Board has ever had was given out by Miss Cameron. The younger girls of the Chinese Home are to be transferred to a new home in East Oakland, where they will have plenty of air, sunshine and room to grow. The Home at 920 Sacramento Street was built to accommodate fifty girls, and between seventy and eighty have been housed there. Miss Cameron has had to turn away with aching heart from appeals, because she had no room for more tortured slave-girls. The crowded conditions everywhere complicated and multiplied the problems. Miss Cameron went East in an effort to raise money, but her trip seemed disappointing because of financial conditions. An Oakland woman gave the first five hundred dollars, and two sisters, friends of Miss Cameron in the East, promised fifteen hundred dollars. Property in East Oakland was found and the first payment of two thousand dollars was made, for after long prayer and conference it seemed best to go forward, trusting that the remaining five thousand dollars might somehow be raised. Almost that very day a letter came from one of the two consecrated sisters saying, "As I thought of the need of His little ones, my five hundred dollars looked so small that I want to make it five thousand." The other sister sent on her thousand, and thus their wish to make possible a new home for the little ones was realized. The deep gratitude of all goes out to the Misses Tooker, life-long friends of Miss Cameron and the Home, and to all others who have made gifts to this cause.

This new Home must be supported by gifts outside of our regular work. Could our readers but realize what this change will mean to twenty-five little girls and babies who have been kept within four walls year after year, they would want to help. Fifty dollars a year supports a little girl under ten years of age.

Years ago a young slave-girl broke away from her owner and ran toward the home of refuge. She lost her way and was found in a tearful heap on a doorstep a block away and brought to the Home. A few months ago Miss Woo, Miss Cameron's faithful assistant, visited in a lovely Chinese home in Philadelphia. The noble mother, with a little family about her, was the one-time runaway slave-girl. Her daughter, Margaret, named for Miss Cuthbertson, became so interested in the new plan for supporting one of the girls in the new Home that, with her father's consent, she asked for the privilege of supporting Ah Yee. She took her small savings and purchased some bright ribbons and stockings, and then gave Miss Woo her last dollar, saying, "Take this, for Ah Yee may need some other things."

Yoke Lon Lee returned to 920 Sacramento Street after a long stay in the East. She graduated from the Presbyterian Hospital in Philadelphia, took a post-graduate course in New York, and passed the State Board examination in Philadelphia with honor. Her first service after her return is to nurse forty orphan children who are to have their tonsils removed.

Miss Edith Lowe of Canton is at home in Los Angeles on furlough and will return to her work in September.

Dr. Caroline Merwin returns to her work in Tsinanfu on September fourth, taking her mother with her.

Our sympathetic prayers go out for our president, Mrs. Pinney, and her family during the anxious days through which they are passing. Dr. Pinney has undergone a serious operation, and we must still hold them in loving thought.

From Portland, Oregon

Executive meeting at 10 A. M. on first Tuesday each month, and popular meeting on third Tuesday at 2.30 P. M. in First Church. Literature obtained from Miss Abby S. Lamberson, 454 Alder St., Portland.

Our Board invites missionaries about to pass through our territory, to send due notice to Mrs. F. I. Fuller, 503 Spring Street, Portland.

Of course we have all read more or less the accounts of the Woman's Congress of Missions of the Panama-Pacific International Exposition, under the auspices of the Federation of Women's Boards of Foreign Missions and The Council of Women for Home Missions, held June 6–13, but we have not heard the report of our own delegate, Mrs. E. B.

Coman of Portland, who is still in San Francisco. She writes: "There were women from all over the country and from every denomination. About 2,000 registered, the Presbyterians leading with 520. Thirty-seven states and six foreign countries sent delegates." The general theme was. "The Church and the Nations: Christ, the Head of the Church." Some of the daily themes were: Christ, the Builder of Nations; The Re-Creating Power of Christ in National Life; Christ the Teacher; Christianity, a Teaching Religion; Christian Unity, the Result of Christian Missions; Christ, the Prince of Peace—a galaxy of themes worth using in C. E. meetings and devotional services.

QUOTING again from Mrs. Coman's report: "Mrs. W. B. Montgomery, author of *The King's Highway*, gave instructions on methods of using her book. Mrs. D. E. Waid of New York gave studies on the text-book, *Home Missions in Action*. Both were wonderfully helpful."

THERE were mass meetings for young women and a "Forum of Methods" was ably conducted by Mrs. George B. Germond of New Britain, Conn. Rev. James A. Francis, D.D., of Los Angeles, gave each day "Studies in the Bible." Rev. Edward Marsden told of his people in Alaska. Miss Susan Mendenhall, editor of *Everyland* and an experienced story-teller, brought her gifts of stories. There was a reception for physicians and graduate nurses, at which addresses were given by Dr. Mary Riggs Noble of India and Mrs. Montgomery. A Pageant of Home Missions was given Thursday evening, and repeated Saturday afternoon at the Greek Theatre, Berkeley.

THERE is little news from headquarters. Miss Guerda Bergman, a new missionary of Sedro-Woolley, Wash., passed through on her way to sail to her field in Korea, and it was a heart strain to bid adieu to our beloved Mrs. Douglas, who is to sail via the northern route to Norway, and travel through Russia to her post in Teheran, Persia. Our prayers go with her for her safety and health these perilous days in her long journey to her husband and waiting work.

LEAFLETS FOR OCTOBER: *The New Filipino*, free; *Wonder Stories*, 3 cts.; *A Doctor's Visit to Orion; Philippine Challenge to the Church at Home*; *Igorrote Boys in the Philippines; The Presbyterian Church and the Philippines; The Philippine Mission —Progress, Problems, Prospects*, each 2 cts.

RECEIPTS TO AUGUST 15, 1915

By totals from Presbyterial Societies

The Woman's Foreign Missionary Society of the Presbyterian Church

CARLISLE,	$519.88	NEWTON,	$6.50
CHILLICOTHE,	30.55	PITTSBURGH,	5.00
FLORIDA,	6.00	WOOSTER,	499.74
MAHONING,	338.35	Miscellaneous,	220.07

Receipts from July 15th to August 15th,

Regular,	$1,625.09	
New China Fund,	1.00	$1,626.09

Total receipts since March 15th,

Regular,	$36,744.80	
New China Fund,	3,639.01	$40,383.81
Special Gifts to Missionaries,		43.12
Laos Epidemic Fund,		35.00
Persia Relief Fund,		82.14

(Miss) SARAH W. CATTELL, *Treas.*,
501 Witherspoon Building, Philadelphia.

Woman's Presbyterian Board of Missions of the Northwest

BLOOMINGTON,	$60.00	IOWA CITY,	$75.25
CAIRO,	5.50	KALAMAZOO,	952.50
CHICAGO,	623.19	MANKATO,	67.00
CHIPPEWA,	78.00	MATTOON,	186.88
DETROIT,	82.25	MONROE,	78.00
DULUTH,	23.00	PETOSKEY,	19.00
FLINT,	7.00	SAGINAW,	224.45
FORT WAYNE,	262.00	SIOUX FALLS,	90.00
FREEPORT,	16.00	SPRINGFIELD,	100.00
YELLOWSTONE,	$20.00	Miscellaneous,	$59.95

Total for month,	$3,029.97
Total since March 15th,	27,715.76
Sale First National Bank stock,	22,089.06

Mrs. THOS. E. D. BRADLEY, *Treas.*,
Room 48, 509 So. Wabash Ave., Chicago.

Women's Board of Foreign Missions of the Presbyterian Church

ALBANY,	$2.00	NEWARK,	$7.50
BOSTON,	146.00	NEW YORK,	70.00
BROOKLYN,	144.25	ROCHESTER,	100.00
BUFFALO,	275.00	ST. LAWRENCE,	92.00
CAYUGA,	165.72	TROY,	367.00
CONNECTICUT VALLEY,	336.00	WESTCHESTER,	553.00
EBENEZER,	51.00	Miscellaneous,	270.00
LONG ISLAND,	39.00	Interest,	10.50

Receipts from July 15th to August 15th,

Regular,	$2,600.97	
New China Fund,	10.00	
War Emergency Fund,	18.00	$2,628.97

Total since March 15th,

Regular,	$29,169.84	
New China Fund,	97.75	
No Retreat Fund,	325.00	
Persia Relief Fund,	5,331.50	
War Emergency Fund,	30.00	$34,954.09

(Mrs. Joshua A.) MARY B. HATFIELD, *Treas.*,
Room 818, 156 Fifth Ave., New York.

Woman's Presbyterian Board of Foreign Missions of the Southwest

CHOCTAW,	$0.50	Oklahoma, Synod,	$5.00
SALT RIVER,	98.00	Miscellaneous,	6.74

Total for month,	$110.24
Total to date,	7,490.21

MRS. WM. BURG, *Treas.*

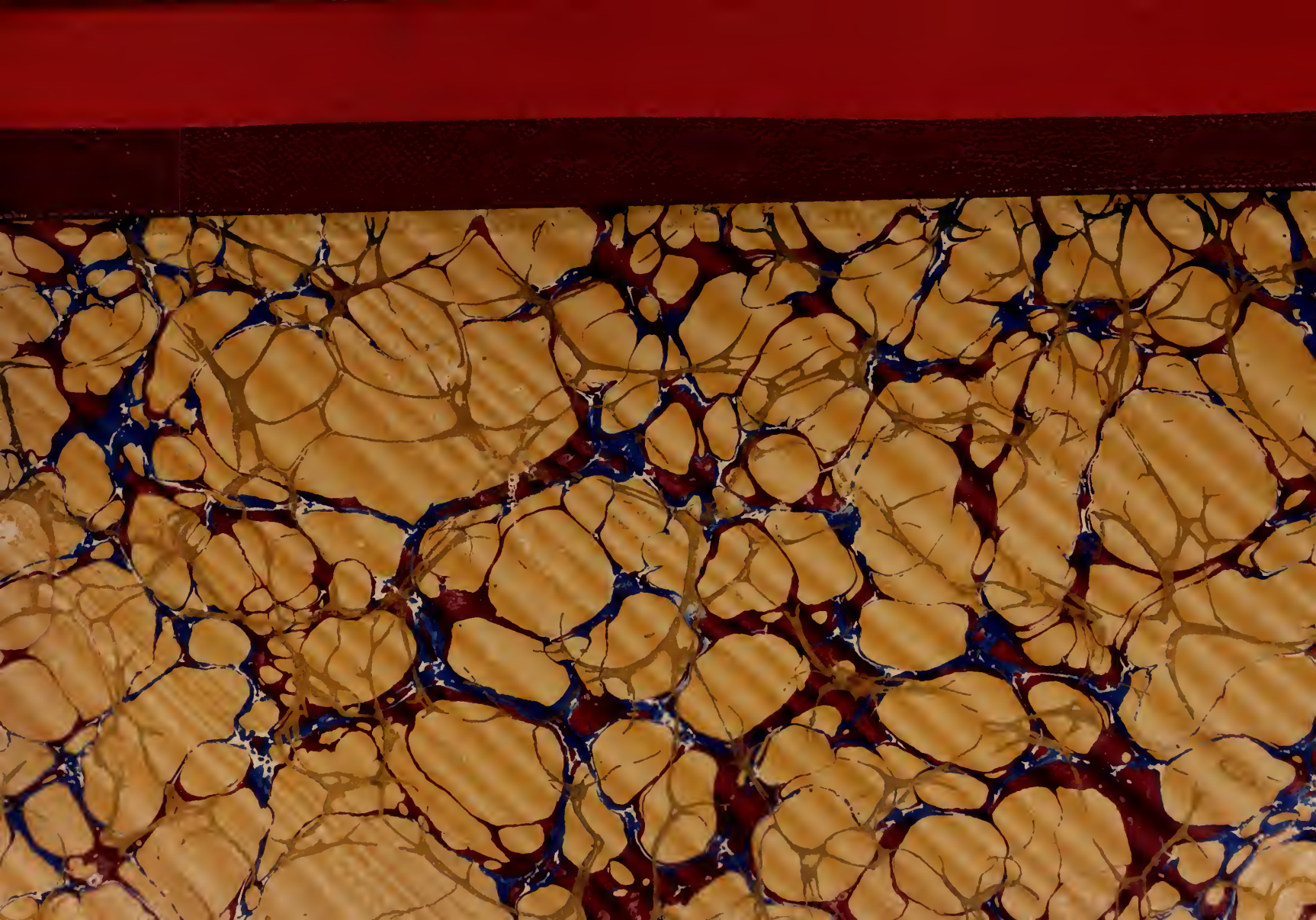
Woman's North Pacific Presbyterian Board of Missions

BELLINGHAM,	$74.00	PENDLETON,	$18.30
BOISE,	57.00	PORTLAND,	354.00
CENT'L WASHINGTON,	210.75	SEATTLE,	553.65
COLUMBIA RIVER,	31.00	SOUTHERN OREGON,	40.50
GRANDE RONDE,	13.00	SPOKANE,	208.00
OLYMPIA,	100.00	TWIN FALLS,	24.00
WALLA WALLA,	$64.00	WILLAMETTE,	$101.35
WENATCHEE,	16.00		

Total since March 15th, (including New China Fund, $21.00), $1,865.55

Mrs. JOHN W. GOSS, *Treas.*,
324 East 21st St., North, Portland, Oregon

DATE DUE

JUL 3 1 1986

DEMCO 38-297